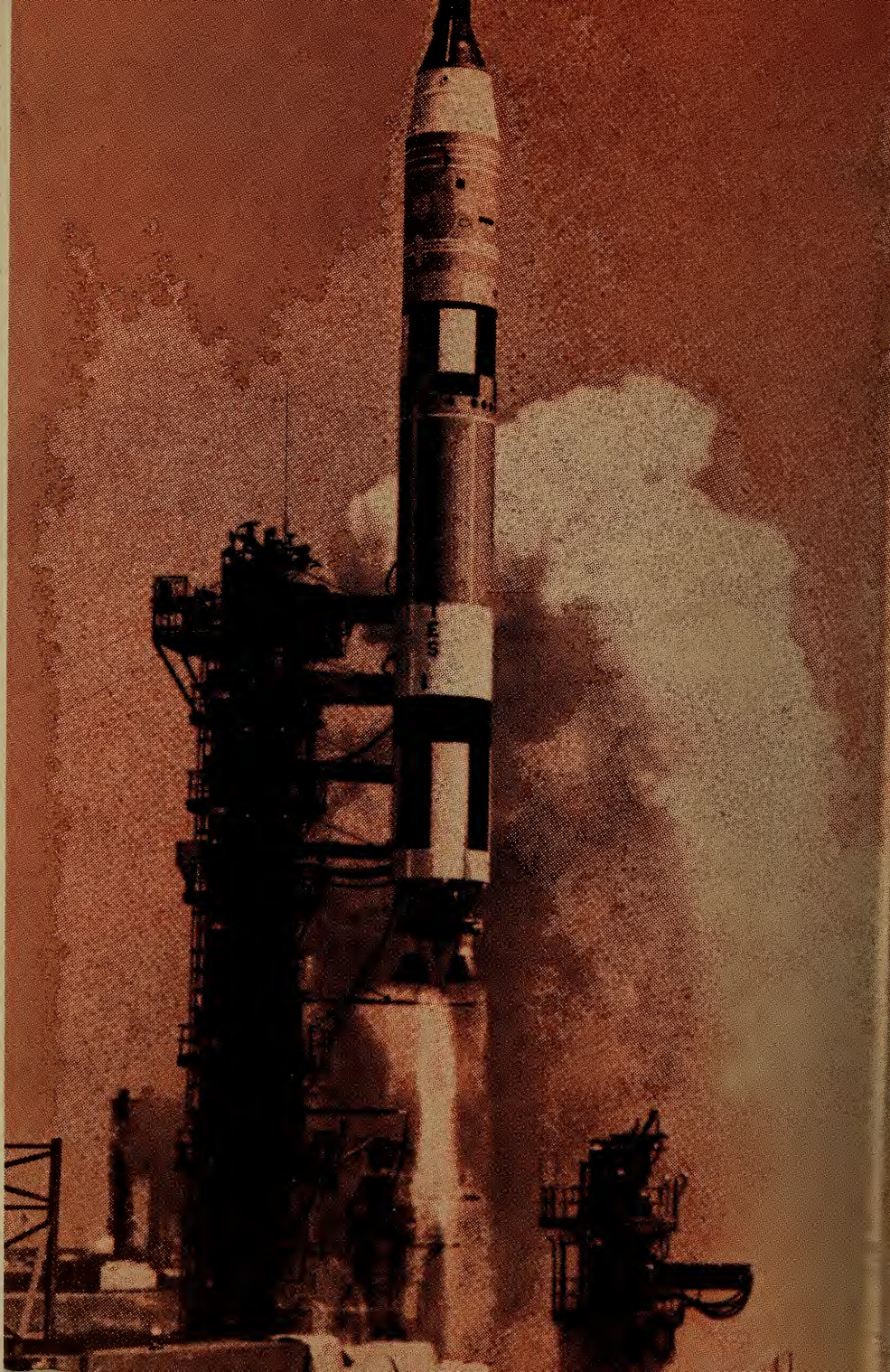

the Chaplain

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By *Carl Albert*

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A JOURNAL FOR PROTESTANT CHAPLAINS

DECEMBER 1965

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Vol. 22, No. 6 ● December, 1965

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BACK COVER: The Chaplains Memorial Building, 122 Maryland Avenue, N.E., Washington, D.C. 20002, Headquarters of The General Commission on Chaplains and Armed Forces Personnel, plus our Christmas greeting to you.

MEMBER OF THE ASSOCIATED CHURCH PRESS

The Chaplain is published bimonthly by The General Commission on Chaplains and Armed Forces Personnel, an official civilian agency representing 36 denominations (with a total membership of nearly 40 million) in a liaison capacity with the federal government in matters affecting (1) the chaplaincy of the Armed Forces and the Veterans Administration and (2) the moral and religious welfare of Armed Forces personnel. The Commission was established by the churches in 1917 at the suggestion of Secretary of War Newton D. Baker. Printed in the U.S.A.

Subscription rates to civilians and chaplains not on active duty: $3.00 a year (6 issues); 50¢ a copy.

Editorial office: 122 Maryland Ave., N.E., Washington, D.C. 20002

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Editorials

Portraying the Chaplain

Military chaplains as portrayed by modern writers are an interesting and varied lot. Having been a chaplain and having lived and worked with hundreds of them in all services since the days of World War II, I find it intriguing to see what writers do with the character and role of clergymen in uniform. Many writers seem not to have met most of the chaplains I have known.

The chaplain is not a major figure in most stories that include him. Books about great battles, campaigns, or whole wars often pass over the presence and role of chaplains in a few paragraphs or make no mention of them at all.

It is true of course that any character may be introduced or molded to meet what the author feels are the requirements of his story. The chaplain can serve as a convenient device to lend humor, balance, change of pace, added dimension or as a foil for the strengthening of the desired impact of other characters. A primary role is not necessary to such a function.

The chaplains who appear in the Sergeant Bilko TV series and in the Beatle Bailey comic strip are whimsical, naive, harmless fuddy duddies who appear occasionally to set up situations where the major action is carried by more important characters in the story. In *The Longest Day* a chaplain provides some relief in tense moments by having a great deal of trouble preserving his communion kit and other gear under fire. In *Catch-22* the chaplain is an odd character with problems of his own which limit his ability to help others.

The three reservists, Catholic, Protestant, and Jew, who share leading roles in *The Chaplains' Raid* provide uproarious humor as they carry the story along without trading on the professional integrity of chaplains. The British padre who figures in *Von Ryan's Express* is an admirable type of chaplain, interested in his men and identified with them in a manly way. His role contributes significantly to the story and nowhere is he portrayed as a boob, buffoon,

or rake. He provides a bit of humorous relief when he faints after a tough stint of impersonating a German officer. The fainting not only relieves tension but it seems to emphasize that deception is basically alien to his commitment and character. All in all, it is a fine and believable role for a good chaplain.

Perhaps it is well that most writers avoid the insertion of chaplains in their more gross and unrelieved accounts of military life and action. Few authors seem to possess the skill and subtlety to deal with chaplains as credible human beings and also as representatives of a redemptive order in society.

In *The Great Escape* the pastor in southern Germany near the Swiss border is not a chaplain but he is a ruthless member of the underground with an utterly cynical approach to his grim tasks. He is a credible human being living under severe circumstances but the integrity of his pastoral office is gone.

The necessities of war and the commitments of clergymen are not easily reconciled at certain points, yet thousands of chaplains have performed a faithful, self-effacing ministry in such a context. Such a story is extremely difficult to write at full length, but from the hand of a skilled and sensitive writer it would make for fascinating reading. ⚜ ⚜

Twenty Years Later

In the summer and fall of 1945 the world awakened to the grim fact of the atomic bomb and the urgent need for international control and organization. A short generation has passed.

Recently I spent a weekend with books that continue to analyze the military and political events of late 1945 and the implications that are still with us today. Having been among those who would probably have been on the invasion beaches of Japan I am not personally inclined to criticize the decision to use the bomb. A bloody and exhausting war was shortened in some measure and perhaps by a great deal. Both friend and foe saw an end to killing and the beginning of healing and reconstruction.

Although many of the dire predictions regarding the introduction of the big bomb to modern arsenals fortunately have not been fulfilled, it is true that international restraint is precarious. Sensitive and thoughtful men can only hope and work for the strengthening of the United Nations as an effective moderating instrument in the conflicts among all the nations that inhabit this very small planet.

—A.R.A.

By Carl Albert

This Nation, Under God

These remarks were given by Representative Carl Albert at the Congressional Prayer Breakfast on July 1, 1965.

THE precedents, traditions, and institutions of the two Houses of the Congress of the United States are the bone and sinew of these great legislative bodies to which you and I are devoting the most important efforts of our lives. Some of these things deal with parliamentary procedure. Others with legislative form. Still others with the political, social, economic, and military facts of American life. All these traditions and procedures are important.

But I propose to talk to you this morning about an institution in the Congress which symbolizes the religious heritage of our people—our belief that legislative decisions must have a spiritual content. The institution is as old as the Congress itself. I am speaking, of course, of the office of Chaplain in the Senate and House of Representatives and I am speaking of my own belief that if politics is to serve its highest purpose it must have a moral origin. That I think is the difference between this country and the Soviet Union. Our fathers in founding a government of the people, by the people, and for the people earnestly sought the guidance of Almighty God.

The Mayflower compact was signed, "In the name of God, Amen."

The Declaration of Independence, the anniversary which we celebrate July 4, was concluded "with a firm reliance on the protection of Divine Providence."

Another symbol of the recognition of our country of the need for divine guidance from the beginning

of our government is the daily opening of Congress with prayer.

This practice dates from the Continental Congress.

I think it is significant that every single daily session of Congress ever convened under the Constitution of the United States has been opened with prayer.

For my own part, I have made it a practice ever since I have been a Member of Congress to be present every possible day for the opening prayer in the House of Representatives. I think this has profited me not only in the personal strength and peace which prayer always engenders but more important in the perspective which the reflections of a man of God bring as I face problems from day to day.

In the daily prayers preserved in the Congressional Record down through the generations, more than anywhere else, may be found the thoughts and convictions of our clergy on the great issues with which the Congress of the United States has had to deal. It is inconceivable that these daily petitions for divine help have not had an impact—a major impact—on the course of events in the Congress and the country.

Now for a word about the origin and history of the office of Chaplain.

When it was proposed that Congressional sessions be opened with prayer, there were expressions of doubt as to the propriety of doing so because of the great diversity of opinions and religious beliefs.

Then Samuel Adams, with his gray hair hanging about his shoulders, rose and said it did not become men professing to be Christians to be so negative.

He could see no reason why Christian men coming together for solemn deliberation in a serious hour could not, as one man, bow in prayer to the Almighty, no matter how different their religious beliefs. He then moved that the Reverend Jacob Dushe of the Episcopal Church should address the Throne of Grace in prayer. Mr. Dushe read the Episcopal service of the Church of England; then, as if moved by the occasion, he broke out into extemporaneous prayer.

> O Lord our Heavenly Father, high and mighty King of kings and Lord of lords, who dost from Thy throne behold all the dwellers on earth and reignest with power supreme and uncontrolled over all kingdoms, empires and governments; look down in mercy we beseech Thee on these American states who have fled to Thee from the rod of the oppressor, and thrown themselves on Thy gracious protection, desiring to be henceforth dependent only on Thee; to Thee do they now look up for that countenance and support which Thou alone canst give; give them wisdom, and direct the councils of this honorable assembly . . . ; shower down on them and the millions they here represent such temporal blessings as Thou seest expedient for them in this world and

crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, Thy Son, our Saviour. Amen.

John Adams in a letter to his wife describing the session said he never saw a more moving spectacle. He said pacific Quakers, who formed part of that interesting assembly, sobbed. He added: "Depend upon it . . . where there is a spirit of Christianity, there is a spirit which rises above form, above ceremonies, independent of sect or creed, and the controversies of clashing doctrines."

The practice of opening the daily sessions of Congress with prayer has continued from that beginning.

The Senate's first Chaplain was Dr. Samuel Provost, an Episcopalian, appointed on April 25, 1789. Dr. William Linn, a Presbyterian, was the House's first Chaplain. He was appointed May 1, 1789, when George Washington's first speech was read to the House. The Chaplain's appointment was the first business after Washington's address.

The Chaplains' custom has been challenged at various times through the years. For example, in 1857, certain Members of Congress claimed that the employment of chaplains conflicted with the spirit of the Constitution and tended to promote a union of Church and State. They made a determined effort to discontinue the practice. This aroused the churches of the country, and at the end of an acrimonious debate the House, by an overwhelming majority, adopted a resolution that the daily session of the House should be opened with prayer. This resolution, so far as I have been able to determine, is the only specific legislative authority for the selection of chaplains.

Since 1789, a total of 111 Chaplains have served Congress—55 in the Senate and 56 in the House. Of these 111, 37 have been Methodists, 28 Presbyterians, 19 Episcopalians, 14 Baptists, 4 Unitarians, 3 Congregationalists, 2 Christians, and 1 each Roman Catholic, Lutheran and Universalist. One chaplain's denomination was not known. Far more important than this, however, is the fact that there is a ministry in the office of chaplain. Chaplains are the shepherds of the Hill.

The daily invocation in Congress is only one facet of a Chaplain's office. Since you all know our present Chaplains you have probably heard some of these things about them from the Chaplains themselves, but I think these facts are worth repeating. Chaplains are always available as spiritual advisors to Members of Congress. They counsel them and their families, call on the sick, officiate at weddings, baptisms and funerals. Their calendars are crowded with talks to clubs and visiting student groups. To their offices come an unceasing stream of citizens who want to talk about the spiritual and physical welfare of the nation, and indeed, the state of the

entire world which is so closely enmeshed with activities on Capitol Hill. Hundreds of letters pour into the Chaplains from every corner of the country and must be answered, for the Chaplains of Congress are, in a sense, also the servants of the constituency. The letters they receive reveal the spirit of our people unburdening their hearts. Many of these letters come from people who read the daily prayers as they appear in the *Congressional Record*. A doctor in Texas wrote that he never makes his daily rounds at his hospital without first pausing and reading prayerfully Dr. Harris' invocation. Numerous people in Washington use the prayers for their family devotions.

President Johnson described the daily prayers in Congress as one of the most important traditions of government. He says the prayer is as much a part of the legislative process as is the drafting of bills and the taking of votes on them. "It is a pause in the day's occupation from which men who have heavy responsibilities draw strength and fortitude for the tense hours that lie ahead," he says.

Richard M. Nixon once said that in the usual order of business of Congress, the invocation is often the best speech of the day. "Thoughts expressed in the invocations constantly remind us," he said, "that the greatness of America comes from the fact that this nation was built on the foundation of faith in God."

Speaker Sam Rayburn described the daily ministrations of the House Chaplain as "helpful, inspiring, lifting all who hear him to a deeper realization of their need for divine guidance."

It has been my good fortune to know personally four Chaplains who have served in the Congress; Dr. Montgomery and Dr. Braskamp in the House, and Dr. Harris and Dr. Peter Marshall in the Senate. Not only do I look forward to Dr. Braskamp's daily prayer, but also to his quotation of one verse of Scripture preceding his invocation.

He began this practice early in 1958, reviving a custom which had been followed by Dr. Edward Everett Hale, who had served the House as chaplain in the early 1900's. Some of these Scriptures stick in my mind and are recalled throughout the sessions which follow. For example, I remember Dr. Braskamp's prayer at the beginning of one session was preceded by the brief Scripture: "In the beginning, God." Among other familiar ones which I have felt were especially appropriate have been: "God is our refuge and strength, a very present help in trouble." "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God." "If

God be for us, who can be against us?" "Blessed is the nation whose God is the Lord."

Dr. Braskamp, the House Chaplain, came to Washington as assistant pastor of the Church of the Covenant, now called the National Presbyterian Church—the church where President Eisenhower worshipped—and has spent his entire ministry here. He retired from a regular pastorate in 1952, and was the first full-time chaplain in either the House of Representatives or the Senate of the United States. To the Members, he is counselor, friend, and brother.

Dr. Montgomery, who preceded Dr. Braskamp as House Chaplain, had the longest record of service of any Congressional Chaplain. He served over a quarter of a century—for some 29 years from 1921 to 1950. . . . During the years of his service, he delivered invocations on many historic occasions. In 1923, he officiated at the funeral of President Harding. The next year, when Woodrow Wilson was dying, Dr. Montgomery's moving prayer for the former President was reprinted in the *New York Times* (Feb. 3, 1924). His prayers for the men of the sunken submarine S-4 were similarly reported in 1927. When the United States was in the stages of the depression in 1932, Dr. Montgomery opened the new session with the prayer that every member of the House should "be brave to investigate and fearless to decide" so that all selfishness, sectarianism, bias and evil design might "melt away into brotherly love and pour into the golden circle of our homes the fullest measure of purity and sweetness." He delivered the D-Day prayer in the House, in June, 1944, when news came of the Allied invasion of continental Europe from the north. In praying for speedy victory with a minimum loss of lives, Dr. Montgomery said: "We bring unto Thee our heroic sons and daughters of the battle lines who have surrendered their secret joys, their aspirations and the blessings of the years . . . comfort them in the face of all adversaries as their swords of righteousness prevail." In 1946, he delivered the invocation at the Congressional joint-session memorial service for Franklin Delano Roosevelt.

The late Peter Marshall is one of the best known of all the chaplains ever to serve in Congress. He was elected chaplain of the Senate on January 4, 1947. Dr. Marshall established a reputation among the Senators for his "spirited way of being spiritual." His pungent phrases and tart morsels of thought were frequently reported in the Press, and Senators found that the Chaplain's prayers often related significantly and sharply to the business of the day. When the Senate began debate on foreign aid in the Spring of 1947, the new Chaplain prayed: "Give us clear vision, that we may know where to stand and what to stand for—because unless we stand for something, we shall fall

for anything." Later when David Lilienthal's appointment to Chairmanship of the Atomic Energy Commission was being debated, Marshall prayed: "Teach us that liberty is not only to be loved, but also to be lived. Liberty is too precious a thing to be buried in books. It costs too much to be hoarded. Make us to see that liberty is not the right to do as we please, but the opportunity to please to do what is right." During a partisan fight over postmaster appointments, Marshall chided Senators with the words: "Since we strain at gnats and swallow camels, give us a new standard of values and the ability to know a trifle when we see it." One of Peter Marshall's best was: "May we resolve, God helping us, to be part of the answer, and not part of the problem."

Following Dr. Marshall's untimely death at the age of 46 in 1949, Dr. Harris became Chaplain of the Senate for the second time. He was born in England and was serving as Pastor of Foundry Methodist Church here.

I don't know of anything more interesting than to go back through old *Congressional Records* and read the daily prayers. A chronology of important events in American history could be constructed by a review of these prayers. At the first meeting of Congress on December 4, 1865, after the death of Lincoln and conclusion of the Civil War, Reverend Edgar H. Gray prayed: "Glory be to Thy name, O God, that the Republic still lives, the nation survives, the country is safe! Glory be to Thy name that our heroic efforts have been crowned with victory, so that the desolations of war have ceased, and the ground no longer shakes beneath the tread of armies! We praise Thee with thanksgiving that the statue of Freedom now looks down from our Capitol upon an entire nation of free men."

At the first meeting of the House on June 28, 1919, after the signing of the Versailles Treaty, Dr. Henry N. Couden's prayer went like this: "We thank Thee that a peace treaty has been signed by a majority of the leading nations; and while it may not be adequate to the needs of the world we most fervently pray that it may be a steppingstone to a higher civilization from which shall spring spontaneously from the hearts of all men and of all nations a peace pact which shall spare the world from a holocaust through which it has just passed, leaving it inexpressibly sad and mournful in the loss of men and means."

One of the most beautiful of Dr. Braskamp's prayers was the one he gave after VE Day, May 8, 1945, when he was substituting for Dr. Montgomery: "O Lord God Omnipotent, who maketh wars to cease unto the ends of the earth, we praise and magnify Thy holy name, for through Thy might and Thy mercy we have been brought to this day of grace and victory. When we call to memory with pride, gratitude and love that vast multitude who

struggled so heroically and endured so valiantly, giving their very life-blood in order that this day might be possible, we cry out, 'Alas, alas, next to defeat, the saddest thing is victory at such a cost.' We pray that we may earnestly and faithfully endeavor to prove worthy of their sufferings and sacrifice."

On the day of the conference at San Francisco to establish the United Nations, April 25, 1945, 20 years ago, Dr. Braskamp prayed in part: "Today we are joining struggling and war-torn humanity in its prayers for Thy special blessing upon those chosen representatives who are now seeking to organize the goodwill of the nations of the earth for a lasting peace."

The day after President Truman ordered MacArthur to support the Republic of South Korea, June 28, 1950, Dr. Braskamp prayed in part: "Grant that in these days of strife and confusion, of storm and tumult, we may carry on in the glad assurance that the Lord of Hosts is with us, and the God of righteousness is our refuge and strength."

When President Kennedy was killed the Chaplain, Reverend Frederick Brown Harris, prayed in part: "God of the living and of the living dead: as in this hour we bow in the shadow of a people's grief, Thou dost hear the sobbing of a stricken nation. But we come with the comfort that Thou knowest what is in the darkness, and that the darkness and the light are both alike to Thee."

These historical facts and quotations which I have brought to you this morning are illustrative of a very important but little publicized institution in government. The total effect of these prayers through the generations cannot be measured. It is certain, however, that they are symbolic of the deep purpose of the men who have been responsible for the direction of our government since its inception. They demonstrate clearly that we as a people have always tied and still do tie the destiny of this Republic to the spiritual ideals of our people.

There is no Chaplain in the Comintern—but THIS is a nation under God. END

QUOTES

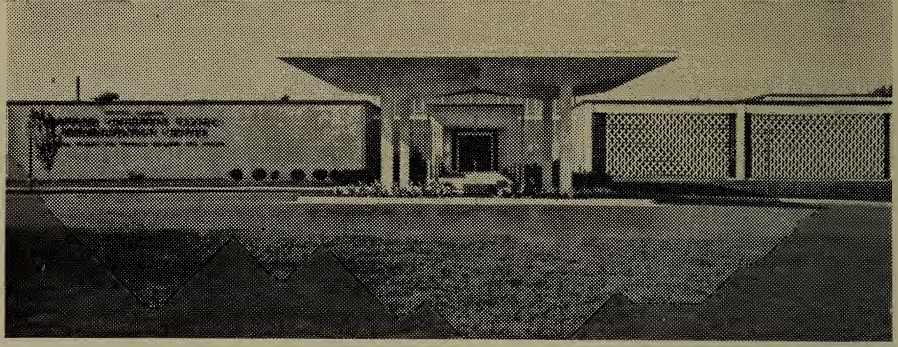
Don't worry about what people think of you, you'll find that they seldom do.—Jack Herbert.

THE HOME OF THE BRAVE

Our home isn't paid for,
Much to our sorrow.
That's why we call it:
"The house of tomorrow."
—Anna Herbert

Common Sense: The most effective safety device ever invented.
—F. G. Kernan.

He who lies in the gutter or resides in the ivory tower will never be able to understand life. Only the man who strives, suffers, and searches with his fellowmen will ever catch sight of the meaning of life.—Joe Dana.



Entrance to the main Crippled Children's Clinic and Rehabilitation Center. Since that time 11,000 square feet have been added and two additional buildings are planned for construction.

Priest at Seven Acres of Hope

Chaplain Leroy R. Priest is a retired Air Force chaplain and the administrator for the Central Alabama Crippled Children's Clinic, 2125 E. South Blvd., Montgomery, Ala.

ON the southern by-pass in Montgomery, Alabama, is an area described as "Seven Acres of Hope." Situated on these seven acres is the large, comprehensive, multiple-disability, Central Alabama Crippled Children's Clinic—Rehabilitation Center, operated by the Alabama Society for Crippled Children and Adults. It is one of the largest such centers in the country, providing treatment and services to approximately 3,500 patients and clients annually through its clinics and rehabilitative programs. A staff of more than fifty people are involved in providing medical, social, psychological, and vocational services.

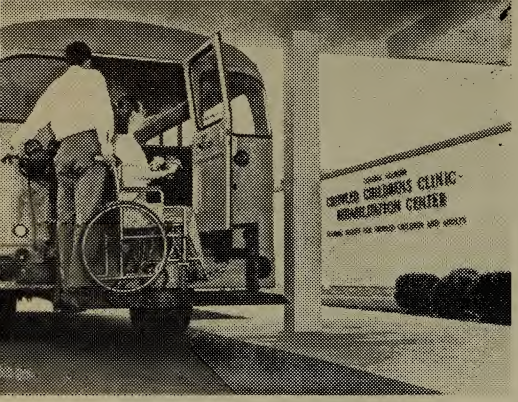
This center takes on special significance for chaplains because its Administrator is retired Air Force Chaplain Leroy R. Priest. Chaplain Priest came to the center about two years ago as a counselor and Director of Services and last year took over as the center's administrator. The center functions to serve the physically handicapped of the

Creative ability is encouraged in the Arts and Crafts Department. Frank Darby paints with one finger, and Nesboth Bagley paints with her teeth. Mrs. Sara Pritchett, supervisor, plans a special art show at the Montgomery Art Center to show the work of the handicapped.

Physical therapy attendant, Clarence Robinson, assists Mike Youngblood in gait training. Mike is a second-year college student.

eighteen counties of central Alabama, but last year clients and patients were admitted from forty-three counties of Alabama.

The main physical plant is a little over three years old, with a large vocational workshop called "The Success Shop" being added about a year ago. The total floor space is now 36,500 square feet, with two new buildings soon to go under construction—a new cafetorium and an office building. The Speech Department is being enlarged and a greenhouse for vocational evaluation and training will add further to the program of expansion. Air Force chaplains donated $1,000 as matching



Three buses, this one with a hydraulic lift, transports clients to and from domiciliaries. An additional school bus is already on order.

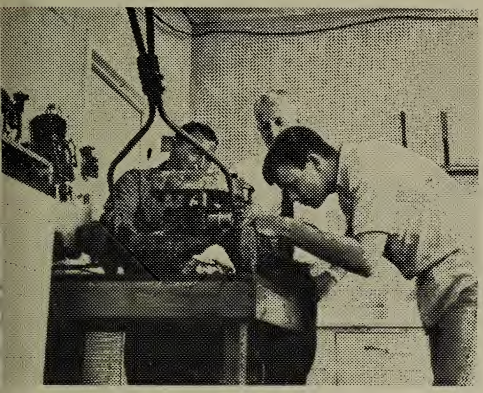
funds to make possible the funding of the greenhouse facility.

Center departments include psychological services, physical therapy, occupational therapy, speech and hearing, activities of daily living, academic instruction, arts and crafts, and pre-vocational testing in some twenty areas. Areas of training in the workshop include furniture repair and refinishing, upholstery, commercial laundry, sewing, radio and television repair, small motor and appliance repair, welding and small business management. Clinics held almost daily include three orthopedic, two neurological (for convulsive disorders), a plastic clinic (for victims of burns), amputee, cleft palate, dental, and hearing clinics and the only cystic fibrosis clinic in Alabama. New clinics are being added and this year 160 clinics will be held for over 3,000 patients. Four buses are required to handle transportation requirements.

The center stands in the midst of a rapidly developing medical center, with a large new, five-story hospital, a medical plaza for forty doctors, a modern nursing home, and a private doctor's clinic. Future plans call for a sheltered workshop which will provide employment for the disabled who cannot enter competitive employment.

In addition to the many demands of his position as administrator and his heavy schedule of speaking engagements all over the central Alabama area, Chaplain Priest pastors a small church in the home community of his former professor and

Mrs. Hugh Hamlyn, staff physical therapist, places client in circular bed, which is used to increase or decrease circulation in area of injury.



Vocational Evaluator Carlice Flowers checks clients' aptitudes for industrial skills, one of 20 evaluation areas used in identifying the possible training potential.

seminary president at the Louisville Baptist Seminary, the revered Dr. John R. Sampey.

After three years of retirement "to play golf and go fishing" the former Air Force chaplain has taken his family to Europe and held religious missions in the Far East and Greenland, and is now well established in a new career in the field of rehabilitation for the handicapped. It now appears, however, that hitting that first golf ball or wetting that first hook must give way, for a few years at least, to the vast human enterprise, which Schweitzer refers to as, "religion with the sleeves rolled up." END

Mrs. Constance Christison, chief occupational therapist, works with rehabilitation clients to strengthen muscles, improve dexterity, increase range of motion and work tolerance.

By William Klassen

Current Issues in Seminary Education

A look at the principles needed for an effective ministerial education program.

THE explosion of knowledge which has so profoundly shaken all of education has also had repercussions in the field of seminary education. In past centuries the primary source of all training for those preparing to be teachers and preachers in the church was the Bible and the writings of the church fathers on religious issues. As time went on philosophy, history, and the social sciences were added as areas in which the minister of the local congregation had to be competent.

Modern seminaries are at present wrestling with three major issues, all of them directly related to the explosion of knowledge and to the expanding conception of the role of the church. These issues are not peripheral concerns. If they are not solved the seminary may well fade out of existence or worse maneuver itself into a position of sterile existence. These issues are: (1) What degree is best preparation for parish leadership? (2) What should be the contents and shape of the theological curriculum? (3) What is the relation of seminary and church?

Theology by Degree or Degrees

It has often been noted that the practice of conferring a Bachelor of Divinity upon a student after three years of study is hard to fit into an American environment where a man can generally get a Ph.D. after three or at the most four

years of study after college. Where seminaries have moved in the direction of a four-year program (generally with one year in pastoral supervision) the discrepancy has been even more obvious.

Others have argued that the prestige of the American clergyman has suffered rather badly recently and that some of this could be recovered if a doctorate were conferred on men preparing for the parish ministry. The honorary doctorate would diminish in popularity and men would be rewarded by an appropriate degree for their toilsome labors. Efforts are being made to differentiate such a doctorate clearly from the regular Th.D. degree or the Ph.D. degree both by the amount of time spent in acquiring it and also by nomenclature and course of study. Several schools of national prominence have adopted such a program and the matter is receiving full-scale discussion at present in all member schools of the American Association of Theological Schools.

Some questions which are being raised are: Would this squeeze out the smaller schools which would hardly have the resources or the audacity to give doctorates? Would the distance between clergy and laity increase rather than decrease if a pastor is called "Doctor"? Is not the trend in modern theological thought much more in the direction of stressing the theology of the laity? Some are suggesting a compromise arrangement whereby a school might require four years of work and then confer the degree Master in Theology. In these discussions it is evident that more is at stake than merely the name by which the theological degree will be labeled. What is at stake is the content and structure of the curriculum.

New Developments in Seminary Curriculum

Curriculum revision, someone has said, is the favorite indoor pastime of seminary faculties. One of the reasons why much revision has taken place is that educators in Seminary have demonstrated themselves open to change. When it became apparent that psychology had something to say to the pastoral task, seminary educators accepted pastoral psychology as an integral part of the curriculum. The same has happened in the field of social ethics, sociology of religion, group dynamics, urban problems, the arts, etc. No seminary has yet satisfactorily related all of these valid disciplines to the field of biblical studies, partly because men in the social sciences tend to regard the men teaching Bible as anachronistically preoccupied with a document which is after all at least twenty centuries old! Yet the explosion of knowledge in the biblical field alone, what with new and breath-taking discoveries both at Qumran and in Egypt and the imaginative work being done in biblical studies, indicates again the profound relevance of the Bible for the training of ministers.

Interpreting the Bible

Some seminaries of course have continued to require Greek and Hebrew but more often than not these languages are required primarily as an exercise in classics. Little attempt is made to cultivate the use of the biblical language in such a way as to make it of maximum usefulness in the later parish ministry. Other seminaries have attempted to place first the study of the Bible in the vernacular and by so doing have kindled an interest in and enthusiasm for the Bible which has endured decades of labor in the ministry. All seminaries however face the difficult task of making the Bible understandable and applicable to the present generation and the fact that Rudolf Bultmann has made this his major concern accounts for his popularity among seminaries today even among those who cannot follow him all the way in his specific answers. It is clear that the questions: How does one interpret the Bible? is a major question being asked today by both biblical scholars and those who study what was classically known as systematic theology.

Pastoral Care and Psychology

It is rather widely agreed that disciplines such as pastoral counseling have a place in the theological curriculum although there is no agreement on the proportionate share the various disciplines should have. It seems that we are a long way from adopting any uniform theological curriculum for all theological schools, although there is reason to believe that such a curriculum would strengthen American theological education. An encouraging sign has been the shifting emphasis in the pastoral theology field. Emphasis is now often placed not so much on techniques of counseling or on following the latest "discovery" of the behavioral scientists but on relating what is done in this area to theology and even more strongly to parish ministry. The day seems to be coming when men will be able to get clinical experience under supervision not only in settings like the hospitals and prisons but also in the parish ministry. Under such conditions clinical experience could well be a strong factor in recruiting for parish ministry.

Relation of Seminary and Church—Denominational or Interdenominational?

Two aspects of this question are currently being debated with vigor. One is whether the seminary is most virile when it is attached to a specific denomination or when it is interdenominational. There are strong denominational seminaries, as there are strong interdenominational ones. Yet even the denominational seminaries have at times hired men from other than their own denominations and thus given tacit approval to the idea that a vigorous theological community can best be achieved when the faculty and student body

are interdenominational. Yet other church bodies have firmly held to the idea that their own seminaries should prepare their ministers and a strong case is made for this position. Whether that case will be strengthened or weakened as national merger discussions continue and as the price of theological education continues to soar remains to be seen.

Graduate School or Divinity School

Another question on which there is considerable discussion but as yet no consensus is whether a seminary should be related to a university. Some denominational seminaries are still at least administratively related to their colleges, but a much more common arrangement is to see seminaries affiliating or associating with major universities. Theology in such a way is not allowed to become insulated from intellectual pursuits in the university and seminary teachers are challenged by their colleagues in the "secular" context of university.

Part of the question here is whether men are trained in theology much as you train philosophers or whether theology is a unique discipline in that its training assumes an attitude toward, indeed, a commitment to, the church which is also a theological community. Both seminary and local parish are theological communities and their major reason for being is that they may create an atmosphere and an environment in which each one thinks theologically. That means simply that God becomes a part of their thinking, the God of Abraham, Isaac, and Jacob and the God who is the Father of our Lord Jesus Christ.

The Roman Catholic Brethren

Another aspect of the relation of the seminary and the church is the way in which Protestant seminary education has been encountering Roman Catholic theology. There was a time when it was not necessary to refer Protestant students to Roman Catholic writers for in the field of biblical studies one could predict that they would simply repeat the decisions of the Pontifical Biblical Commission. That day is past. Not only do theologians read Teilhard de Chardin but in the field of biblical theology Roman Catholic writers are in the vanguard of thinking. Discussions at the recent Ecumenical Council in Rome reveal this fact.

For some years now the present writer has recommended a Roman Catholic work as the best commentary of 1 John. In the field of New Testament introduction, and especially in the study of the Dead Sea Scrolls, Roman Catholic scholars have taken leadership roles. Seminary students have had exciting encounters with their Roman Catholic counterparts and there is every reason to believe that such contacts will increase more and more and grow in significance.

The Shape of the Future

With many colleges placing more emphasis on classics and the humanities it may not be unrealistic to assume that most men coming to seminary will have had Greek. They also will have more psychology and sociology and this should free the seminaries from teaching baby Greek and other elementary courses. Indeed we will likely see a major rethinking of the art of teaching in seminary with large classes probably yielding to small seminars in which genuine individual growth can take place. Perhaps comprehensive examinations in each field will replace the barrage of examinations and the confusing multitude of courses still fed to the student in many seminaries. The limits of psychological testing as a device to screen our ministerial candidates will also become more apparent. The practice of team-teaching (when men in different areas co-operate in teaching a course) will no doubt spread although most seminary teachers have difficulty with it because it involves the courage to expose one's self to his colleagues. This is often a difficult thing to do.

What Is the Mission of the Church?

The most exciting issue debated in theology during the past thirty years has directly affected theological education. The issue, simply put, is: What is the ministry of the church? Obviously the differing models of seminary education are outgrowths of differing answers to that question. It is a reassuring sign of vitality of the church that the answers are not being taken for granted but discussed candidly and vigorously. Both the church and the seminary are assured a vital existence as long as vital questions like that are kept at the center of the quest for truth. Yet it is certain that the seminary which does not prepare men for urban ministry, assist its graduates in continuing education, and help its students to apply biblical insights skillfully to contemporary events has already voted to close its doors. END

13th ANNUAL WORLD DAY FOR LEPROSY SUFFERERS JANUARY 30, 1966

Special Sunday services will be held in over 100 countries on Jan. 30, in churches of all faiths and denominations, to focus attention on the 15 million leprosy sufferers throughout the world. Only 20 percent of known sufferers are receiving medical attention; and for these there is only one doctor available for 45,000 patients. For information and promotional materials to observe this day, chaplains may write to the American Leprosy Missions, Inc., 297 Park Ave., S., New York, N.Y. 10010.

By Gary Bousman

When a Patient Faces Death

THE elevator doors closed and the chaplain felt himself being lifted upward. For once he was glad to be alone on the elevator because he wanted a few seconds to collect his thoughts. The call he was about to make would not be an easy one.

Chaplain Joseph C. Pickett of the Veterans Administration Hospital at New Orleans had called on Paul K. several times in the past weeks. These visits had been somewhat formal—almost routine. "Routine," that was the word the chaplain thought as he stepped off the elevator on the sixth floor. If the call he was about to make could only be more or less routine, there would be less perspiration in the palms of his hands.

But time was up for such thoughts. He had reached the nursing station on Six West and Miss Richards, the head nurse, was briefing him on what to expect from the patient. "He curses everyone who goes into his room," she said. "This morning he doused his stomach with ice water. I suppose you know that he has terminal cancer. The doctor told him so yesterday."

"Paul K. is really not such a bad guy," thought Chaplain Pickett. "True, he was proud of his rowdy past. Perhaps this was his way of rebelling against the idea of being dependent on others. Anyway, he has asked me to come to him."

Having expected anything from cursing to hostile remarks, the chaplain was surprised to find the patient in a quiet, somewhat reflective mood. For a few minutes the conversation was one-sided with the chaplain trying to draw the patient into the dialogue. After a barrage of routine questions ("How are you feeling?" "Has your sister visited you lately?" "Did the storm keep you awake last night?"), the chaplain said, "I understand that

you and the doctor had a heart-to-heart talk yesterday."

Suddenly the wall that seemed to divide the patient and chaplain vanished. "I've been a sinful man, Chaplain. I don't think God will accept me."

"Compared to Augustine or John Newton you are a lamb," replied the chaplain. "God did not reject them."

Paul K. was quiet for a moment. His eyes began to moisten. "Chaplain, I can't seem to pray any more."

"You used to pray. You told me you were active in the church years ago."

From this point on the patient began to relax. He talked about the death of his wife. Obviously there was some guilt feeling about this. "Perhaps if I had been more attentive during her illness she would be here today," he said.

"We are all guilty of neglecting those we love," replied Chaplain Pickett.

Paul heard the remark but made no response. He talked on and on, occasionally glancing at the chaplain to assure himself that the chaplain was listening. As tears appeared in his eyes the anguish in his troubled soul began to vanish.

At last the chaplain began to read quietly the words of the 23rd Psalm. Before he could offer a prayer, the patient remarked, "You know, I believe that was written especially for me."

Two weeks later, and after receiving many visits from Chaplain Pickett, Paul died in peace with God. Before he died he had apologized for his attitude and thanked the chaplain for his concern. But the patient was not the only one who gave thanks. Paul's sister, who supplied vital information concerning Paul's life and background, also thanked Chaplain Pickett for his ministry. So did Miss Richards. "I don't know how you did it but you certainly brought about a change in Paul K.," she said.

What happened on Six West has happened, is happening, and will continue to happen in Veterans Administration Hospitals throughout the country. The details may vary but the case of Paul K. is familiar to most V. A. chaplains.

What did the chaplain do to bring about the change in Paul K.?

First, he was not a stranger to the patient. He had made a number of visits to the bedside of Paul K. prior to the day when the doctor broke the news of incurable cancer to the patient. Though he was tempted to describe these visits as routine, there is no such thing as a routine call on the sick—especially the terminally ill. Every call leaves a mark. If nothing more, the patient discovers in the hospital someone who is concerned about his spiritual well-being.

Second, the chaplain was working as a member of the hospital team. He did not enter the room ignorant of the patient's diagnosis and prognosis. He had the backing of the

medical staff. Chaplain S. F. Beery of the Veterans Administration Hospital in Memphis quotes his chief of staff as saying, "My doctors want the chaplain there when the patient is dying."

Third, the chaplain did not attempt to sidestep the fact of impending death. He was not guilty of saying, "You must not talk about that," or "You may outlive me." This patient, like many of those who are approaching death, wanted to talk about the fact that his days were numbered and the chaplain did not try to cut him off.

Chaplain Day B. Werts of the Veterans Administration Hospital of Pittsburgh in a paper on "The Care of the Dying Patient" says, "Many dying patients are longing to speak to one in whom they have confidence. They want to unburden themselves." Herman Feifel, who has done considerable research on the subject, has said, "Terminally ill patients generally prefer honest, plain talk . . . about the seriousness of their illness. . . . They do not want to be ignored. . . . They feel supported rather than terror-stricken when they can express their sensibilities about death" ("Death" in *Taboo Topics*, edited by Norman L. Farberow. New York. Atherton Press, 1963. pp. 10, 11).

Fourth, the chaplain did not lecture or "preach at" the patient. "Are you prepared to meet God?" is a frightening question and often confuses the dying patient.

Granger E. Westberg advises that this is a time to "accent the love and mercy of God." "Some parsons," he says, "use the death bed as a place to give the patient the 'third degree.' But the growing mood among most pastors is to minister to terminal patients in quite a different manner" (*Minister and Doctor Meet* by Granger E. Westberg. Harper & Bros. 1961. p. 93).

Fifth, the chaplain acknowledged the patient's feelings of guilt and fear. These are quite common and often go beyond the point of reality. Carl J. Scherzer, in his book *Ministering to the Dying* (Prentice-Hall, Inc. 1963), warns that clergymen "must try to understand the patient's anxiety and assist the dying one through repentance and an acceptance of God's redeeming love in Jesus" (p. 45).

Sixth, last but not least, the chaplain turned to Scripture and prayer. Occasionally a patient requests a particular passage. More often he will leave this to the discretion of the chaplain. Devotions, when presented in a terse and reassuring manner, bring strength when other efforts fail. The chaplain's own religious convictions carry a lot of weight and are extremely important but the Word of God and the act of prayer help link the patient and God.

Ministering to the dying veteran is not the easiest function in the chaplain's role. This feeling is expressed in a paper on "Facing Imminent Death," prepared by Chaplain F. Lokensgard of the Fargo,

North Dakota Veterans Administration Hospital. He says, "If ever I feel my inadequacy, it is when standing by the bedside of a dying person."

In order to perform this difficult but important ministry humility and honesty are needed. Pious platitudes and sentimental talk are of limited value. Says Chaplain S. F. Beery, "Genuineness, or lack of it, becomes apparent to the patient, his family and other professions around you at this ministry at the time of death" ("Hospital Care of the Dying Patient").

To be helpful it is the chaplain's profound duty to proclaim, not only in word, but in loving concern, a God who cares. The man to whom he ministers may feel guilty, hostile and a threat to his whole existence. To communicate understanding and faith the chaplain's own theological structure should rest on a solid foundation. END

RESOLUTION PRESENTED TO AND PASSED BY THE LUTHERAN CHURCH— MISSOURI SYNOD IN CONVENTION AT DETROIT, MICHIGAN JUNE 16-26, 1965

WHEREAS, It has been brought to our attention that cadets at the United States Military Academy, West Point, New York, the United States Air Force Academy, Colorado Springs, Colorado, midshipmen at the United States Naval Academy, Annapolis, Maryland, and cadets at the United States Coast Guard Academy, New London, Connecticut, are required to attend religious services; and

WHEREAS, Some cadets and midshipmen have declared that mandatory chapel attendance is an infringement on their constitutional rights, and that it has produced resentment toward religion; and

WHEREAS, We believe that the integrity of religion is vitiated by external compulsion, and enforced attendance at religious and quasi-religious services is a disservice to religion and contrary to public interest; therefore, be it

Resolved, That The Lutheran Church—Missouri Synod through its Armed Services Commission make overtures to the Departments of the Army, Navy, Air Force, and Treasury to grant complete freedom of choice in matters of religious worship to cadets and midshipmen at their respective academies.

END

By Spencer D. McQueen

The Florida Capitol Hill Chaplaincy

MY inquiry into the Florida Capitol Hill chaplaincy and my visit to the Florida State Legislature at Tallahassee led to an invitation from Representative W. H. Reedy from my District to be "chaplain of the day" for the House of Representatives. The courtesies I encountered as a visitor were impressive, but not nearly so much as the witness of the affection expressed toward the Rev. Lee Graham, Jr., rector of St. John's Episcopal Church of Tallahassee, the current House chaplain. In one short month. he has indeed become the pastor of an assembled parish. I found the same regard for his Senate counterpart, the Reverend J. D. Bowen, pastor of the First Baptist Church in Keystone Heights, Florida. Dr. Cecil A. Roberts, who served the House through April, relinquished his post for a missionary project in Brazil. The chaplains are appointed by the President of the Senate and Speaker of the House for the period of the term each year. The remuneration for their service is fourteen dollars a day.

In addition to an understanding of the heartfelt need and the pastoral relationship, any analysis in depth of this ministry must include a look at the prayers themselves. The one outstanding characteristic of the prayers given before assembled lawmakers is that they are short and to the point. The late Dr. Peter Marshall became as famous for his short, pungent prayers before the United States Senate as for his poetic sermons before his people in the New York Avenue Presbyterian Church in Washington. Perhaps the pattern for the terse, punchy prayer is set for all time. And rightly so.

Contrary to popular reaction, the brevity is not to save time so that lawmakers can get on with more important business. Florida Senate

The Florida State Capitol Building at Tallahassee, Fla.

Secretary, Edwin Fraser, whose grandfather was a Methodist minister, and who was himself a Sunday school superintendent for twelve years, was quite emphatic in our discussion of this aspect of the chamber prayers. "The insistence on brevity," he said, "is to avoid generalities and unnecessary verbiage. Conceived at a time when words of sincerity are weighed to bring a specific, direct message, the inspiration of the prayer can be grasped by the listener. This isn't so in the longer prayer." He further pointed out that the prayers, printed in the *Daily Journal*, are read and reread by the members for the added inspiration they give and felt that this might not be so if they were not concise.

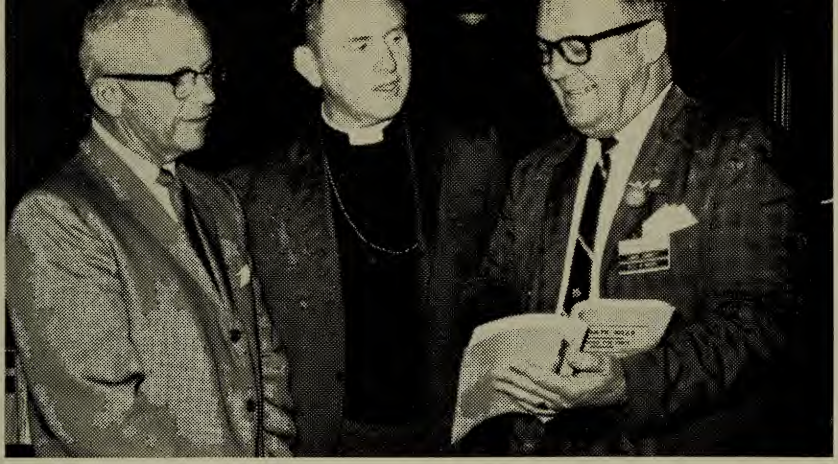
By unprecedented action, the Florida House of Representatives had copies of the prayers of Dr. C. A. Roberts for the 1963 term printed in booklet form. This has been distributed widely. Dr. Roberts, pastor of Tallahassee's First Baptist Church, served this church of forty-four hundred members, averaged eight hundred miles a week in speaking engagements, and conducted over two hundred Religious Emphasis Week programs during his seminary and graduate study days. In addition, the ministry of this dynamic, young pastor through his prayers delivered in the Florida legislature has been profound.

These samplings from the prayers by Chaplain Roberts convey the idea that they are, indeed, sentence sermons. At the opening of the term, in April of this year, he prayed:

> Dear God, we bow before Thee, having been sent to this place by others. In our attempt to represent those who sent us, give us the integrity also to represent you. Amen.

A few days later, he offered this supplication:

> During these next trying days, help us not to stop trying; help us to accept the responsibilities before us so that, when all is said and done, there will not be more said than done.



L-R: Chaplain Spencer D. McQueen, Florida House Chaplain for May, 1965; The Rev. Lee Graham, Jr., Rector of St. John's Episcopal Church, Tallahassee, Fla.; Representative W. H. Reedy of Lake County, Fla., who invited Chaplain McQueen to participate as "chaplain of the day."

In the 1963 assembly, he prayed:

> When we succeed without sacrifice, help us to know it is because others have sacrificed for us. And when we sacrifice without succeeding, may we know it is that others might succeed after us.

In a similar vein, the prayers of Senate Chaplain J. D. Bowen show a keen insight to the problems and tensions which the senators face and the message of divine direction shines through the requests. Senate journals reveal the chaplain ministry all the way back to 1854. Some of the older prayers are more lengthy and flowery. But the modern trend has been apparent for some time. On occasion, a classic prayer will be quoted as pertinent for the day, such as one from Phillips Brooks:

> Give me strength to live this day. Let me not turn coward before its difficulties or prove recreant to its duties. . . . Preserve me from minding little stings, or giving them.

Through the influence of the chaplain, the pages and messengers of the House chamber have initiated and carried out an interesting project of greeting each representative by placing on his desk each morning a mimeographed Bible verse for the day. Like the prayers, these selections are short and to the point.

Chaplains who have been called upon to pray when the occasion demanded brevity know that the call also carries a need for painstak-

ing concentration. With my invitation to give the invocation at a House of Representatives session, Mr. Reedy included a friendly word, in keeping with the mood of all that has been said: "Make it brief, but make it say a lot!" To picture the situation and try to answer the need of the moment is the challenge. Since it came near the end of the term with multiplying bills needing attention, and little time left for their consideration, I felt that the prayer most needed was one to meet the last minute pressure. This led me to pray:

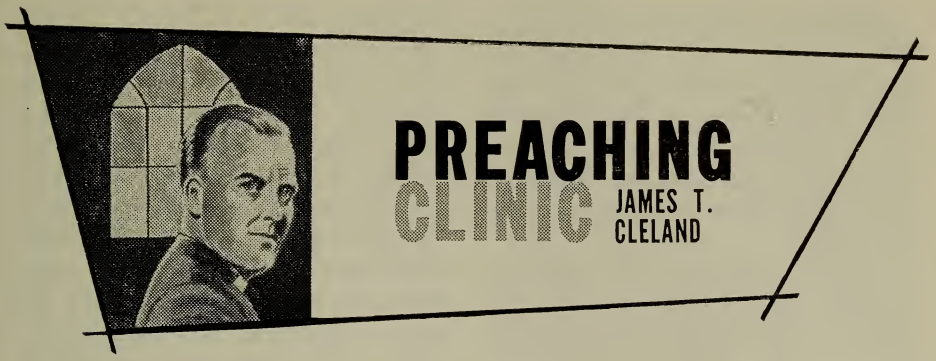
> Grant wisdom to see that, just as no man is almost right or almost honest, so no task is almost over. That the last crossroad of choice deserves the same consideration as the first. Help them to overcome the outward rhythm of hurry by the ancient prescription for inner calm: "They that wait upon the Lord shall renew their strength."

To focus attention on the continuing importance of the chaplaincy in our legislative halls, a recent conference on "The Ministry in Word and Sacrament to Those Involved in State Government" was sponsored by the Episcopalians and Presbyterians and convened at the National Cathedral in Washington. Among the leaders were Canon Michael Hamilton and Dean Francis Sayre of the Cathedral, the Reverend Lowell Ditzen of the National Presbyterian Center in Washington, and Senator Edmund F. Muskie of Maine. In attendance were clergy serving churches in state capitols throughout the nation.

When the roll call is completed and the gavel calls the sessions to order in the high places where our legislators deliberate, may the pause for prayer continue an effective ministry in today's need for spiritual values. END

BOOKS FOR CHRISTMAS AND 1966

Christmas, An American Annual of Christmas Literature and Art, Vol. 35 (Augsburg, 426 S. 5th St., Minneapolis, 15 Minn. $1.50 in paper) is crammed full of interesting prose, music, poetry and art. . . . Chaplains will get many suggestions from *Revell's Minister's Annual,* 1966. David MacLennan is editor. (Fleming H. Revell, Westwood, N.J. $3.95). . . . Revell also has a lesson guide for teachers: *Tarbell Teacher's Guide* ($2.95). . . . And a book of illustrations for Sunday school lessons: *Illustrating the Lesson* by Stainback ($1.50). But it is only fair. . . . One of the best teacher's guides is *The International Lesson Annual* by Weaver and Laymon, published by Abingdon, 201 Eighth Ave., S., Nashville, Tenn. 37203.



Prayer: Set? Extempore? Free!

INASMUCH as it is a major thesis of this columnist that the sermon is part of worship—worship *with* or *without* sermon, never worship *and* sermon—it seems good to him to talk with you, now and then, about the other parts of the service. Let us look together now at the matter of corporate, public prayer.

Raymond Abba in his **Principles of Christian Worship** (Oxford University Press, 1957) distinguishes three modes of public prayer (pp. 107-116). First, there is liturgical prayer which is set for us in the various books of worship used in an increasing number of denominations. Even those of us who are not particularly Liturgical (with a big "L") know (and stealthily or unabashedly use) A General Confession, A General Thanksgiving, The Collect for Purity, The Prayer of Humble Access and the like. Abba suggests that in this way a congregation is saved from "the minister's moods." Worship gains in objectivity, stability, dignity, orderliness, and catholicity. Second, there is extempore prayer, theoretically a spontaneous utterance under the prompting of the Holy Spirit. One opens one's mouth and the Lord fills it. Though I once heard a student puzzledly comment: "I'm not sure I'd blame the Lord for all that." Extempore prayer—instant, unpremeditated, springing directly out of the occasion—may be glorious, really inspired if the minister lives close to God, knows the biblical heritage, and has an unusual

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command of language. But if he is the average sort of soul, then he can blunder clumsily, like the minister who prayed at the dedication of a funeral parlor: "O Lord, we thank thee for all those who have given their lives to make this place possible."

"Set"? "Extempore"? Which? Horace Taft, founder of the Taft School and brother of President William Howard Taft, has written a chuckling volume of reminiscences: **Memories and Opinions** (The Macmillan Co., 1942). He tells there of a lad who complained to him: "Mr. Taft, don't you think it would be better to have extemporaneous prayers instead of the cut-and-dried sort we have in church?" The headmaster replied: "My boy, I always prefer an extemporaneous prayer until I hear one. Then I prefer the beautiful language of the prayer book" (p. 92). But Abba suggests that there is a third choice, a *via* media, a partial synthesis of the first two modes. He calls it "free" prayer, which is for him not spontaneous or unpremeditated, but conceived carefully and prepared in advance. I vote for this third mode, probably because I am carefully prepared extempore speaker, both homiletically and liturgically. I want all parts of the Order of Service to be designed "decently and in order." Moreover, the basic question is not whether one *reads* his prayers or *says* his prayers, but if one *prays*. Yet some folk don't believe that. A woman in Scotland who worshiped "under" me complained: "I wish I knew if Dr. Cleland reads or speaks his prayers." When asked what difference it would make to her, she answered: "if he reads them, I won't listen. If he speaks them, they are as fine as I've ever heard." Now what does one do with a woman like that? Her antipathy to read prayers and her predilection for spontaneous prayers were both being frustrated, because she couldn't tell which I was doing! Poor soul. Free prayer believes that God inspires in the quiet solitude of the study as much as (if not more than) He does in the public realm of the pulpit.

With this thesis of Abba's in mind, one question in the Final Examination last June at Duke, in a class on "The Church at Worship," was: "Write a proper Collect to be used following a wedding rehearsal."

The outcome was shattering—for the teacher. Examinations are the curse of academic life, necessary but awful. There is the sheer labor of correcting. There is the weary worrying lest one is unfair in grading. There is the dawning, then overwhelming, realization of how badly one must have taught. It is a humbling, even a humiliating, experience. It may, therefore, be salutary. Several students didn't know what a Collect was. One actually wrote a prayer which extended to two and a-half pages. Yet a proper Collect is a one sentence prayer, normally punc-

tuated with two commas and two semicolons and one period. The grammatical ignorance was ramified and startling. God was addressed in the *third person*: "Our Father and Master, who *is* the creator of homes and family relationships, . . ." Half the class did not know when to use "may" and when to use "might." This was true even of good students. It is also true of some of us on the faculty. What about you? There was theological confusion: "Almighty God, who attended the marriage in Cana [*sic*]." Now, by subtle, rarefied argument, this can be defended. But for the careful listener there seems to be a careful grammatical confounding here of the first and second persons of the Trinity. There were surprising choices of words, sometimes embarrassing: "Almighty Father and Lover of mankind, who didst bless the first man and woman to be joined together. . . ." "Bless this young couple in the marriage which they have prepared themselves to consummate [*sic*]." Shakespeare—but only Shakespeare—might have escaped unscathed with this opening: "Most Holy and Almighty God, Thou who art the Perpetrator and Perpetuator of every good and successful marriage; . . ." This is the first time—hopefully, the last—that I have heard "perpetrator" used in a good sense. One prayer I share with you, *in toto*. This is a significant prayer and I think you will like it very much. I did.

Almighty and everlasting God,
Whose very nature is love, whose sacrificial love is for every creature to always love when no love is given, to always embrace when no embrace is returned;
We ask that this love may dwell in this bride-to-be and groom-to-be,
That they may love when no love is returned, embrace each other when no embrace is returned;
Through our Savior, Jesus Christ. *Amen.*

This must be a very difficult thing to do.

Now this examination question asked for a "free" prayer—not "set," not "extempore." If these mistakes are made when one is supposed to be thinking, disciplined, organized, what happens when one lets himself go in prayer on the spur of the moment?

This column has said nothing about Christmas and, maybe, you expected something. Well, let me suggest that we, hopefully, "Write a proper Collect to be used on Christmas Eve":

Almighty and eternal God,
Who as on this night didst bring glad tidings to the shepherds of the coming of thy Son;
Prepare our hearts now to rejoice on the morrow in the festival of his birth,
To the end that he may dwell in our lives through faith;
World without end. *Amen.*

And let me wish each of you "A blessed Christmas." END

By David C. Hughes

It Worked for Me!

UPON my return from overseas in the summer of 1963, I was assigned to James Connally Air Force Base, Texas. My area of responsibility was to be Religious Education Chaplain. Although I had just served a three-year tour at a one-chaplain base and was responsible for all areas of religious work, I had second thoughts about taking on the job as a primary task. Perhaps I had a "conditioned" resistance, for everything that I had heard from chaplains was, "Give me any job but religious education," or "I was glad to get out of that job."

I arrived at James Connally at a time when arrivals and departures were at a high point. My first action was to contact the existing chapel organizations for potential teachers, and to enlist workers through an effective use of the Sunday bulletins, base newspapers, letters, and postcard-size handouts. With a list of potential teachers and also those who were teaching, I scheduled the first teachers training class from 27 October, 1963, through 24 November, 1963. Classes were held each Sunday afternoon from 1400-1600. Each session was followed by a light supper buffet. Classes dealing with such subjects as: How to Study, Principles of Learning, Instructional Methods, Teaching Techniques and Essentials of Effective Speaking were offered. Also I enlisted the most dedicated persons available as departmental superintendents and delegated the responsibility to them to keep "things" running. This proved to be quite workable and freed me for other administrative tasks.

It has been my opinion that the genius of any program lies in its ability to adapt itself to the needs of the particular situation concerned. This principle was followed

in the area of worship. In January, 1964, a junior worship service was started for the primary, junior, and intermediate departments. An opening exercise was held which did not appear to be accomplishing what was intended. The worship service was redesigned to last fifteen minutes and included lighting of the candles, responsive call to worship, one stanza of "Holy, Holy, Holy," the Lord's Prayer, hymn, then a responsive benediction. The children's response to this has been amazing. Along with their participation they are also introduced to the more formal nature of worship. Attendance during the school year averages 140 each Sunday, and this service has been a stabilizing factor in our overall attendance figures.

Recognizing that Sunday school teachers dedicate much time and effort to their work, and many times apparently without appreciation, I initiated an appreciation dinner for all teachers and their wives, husbands, fiancées, or friends. This was held in the Officer's Club and was judged to be highly successful. This did much to enhance the morale of the entire staff. Guests at the dinner included the chapel staff and religious education directors from nearby churches.

In May, 1964, another teacher-training program was conducted on the weekend of 23-24 May. The training course consisted of four sessions with the first course being offered on Saturday, 23 May from 1400-1600 hours. The remaining sessions were held from 1330-1630 Sunday, 24 May. The complete course included: Developmental Tasks, 2 hours; Individual Differences, 1½ hours, The Nature of Communication, 1½ hours; and the Teaching-Learning Transactions, 1 hour. Twenty-one teachers finished the training and were given certificates of completion. The instructor for the entire course was U. William Hutchings, Minister of Education, Central Christian Church, Waco, Texas. A by-product of this training resulted in an outstanding Vacation Bible School in July.

Our base is now in the process of being closed. Since March of 1964, when the last class of Aviation Cadets entered, our attendance patterns in all areas of worship have been changing. Although attendance has decreased in the General Protestant Worship Services due to changing of the base mission, and complexion of the student population, Sunday school attendance has remained steady and even increased. During our recent Christmas Sunday school program held on the 13th of December over 500 people crowded into the chapel to see and hear the children's presentation of the Christmas program.

In recording the past years' program and putting in logical form my ideas about it, I have asked myself questions: Why did it work? And after reflection I believe the answer lies in the following principles:

1. Most important is that a spirit

of academic freedom has prevailed. The unified curriculum has been used and is being used; however, "academic permissiveness" was granted so that each teacher could concentrate his particular gift and uniqueness in presenting the gospel of the risen Christ.

2. The selection of the Sunday school's general and department superintendents was made with studious care in order to get the best person on the job. Every effort was made to secure the best lay participation possible. When laymen were selected, authority was delegated to them to do the job in freedom without unnecessary observation and supervision.

3. Generous but prudent use of news media was inaugurated to inform laity of the needs vital to a successful program and the problems to be overcome. The back page of the Sunday bulletin proved to be excellent media for pertinent messages from the religious education chaplain. Novel ideas were used but always care was taken to be sure they were discreet.

4. Lines of communication between staff and teachers were kept open. Department superintendents were urged to conduct meetings within their groups. The religious education chaplain, the Sunday school and department superintendents kept in contact with all officers and teachers through formal meetings and informal conferences. Each worked on the principle that it was necessary for all to know what the problem areas were and to know what was being taught, how it was being taught, future programs planned and how effective the Sunday school program was.

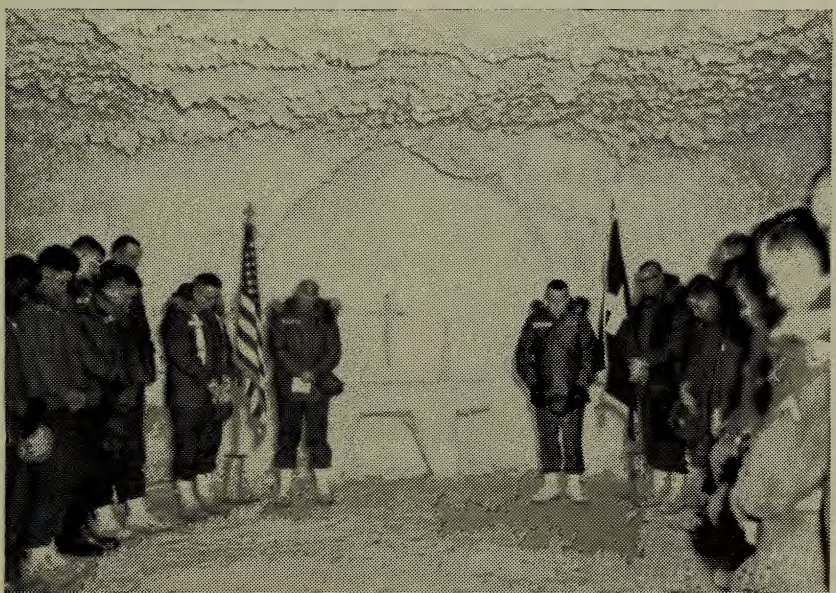
5. Specialists and resources were used that could bring new and needed insights into our teaching-learning situation. A series of in-service training programs were also devised to aid in the study of relevant problem situations. Films were obtained from Baylor University Film Library dealing with actual teaching situations and behavior problems. These were excellent teaching tools and discussion starters. The in-service training normally involved the Sunday school teacher and gave him experience.

6. Recognition was extended to teachers and pupils for work and faithful attendance. During the past year two highly successful appreciation dinners for teachers were held. The dinners approximated a "Dining In" and recognition was given to those who were leaving and a welcome to the newly recruited. Gifts of Praying Hands cuff links and tie bars were presented to the men, and necklaces were presented to the ladies. Also at Christmas the children were recognized. Along with the program, Santa Claus was on hand for the "small fry" and each received a gift and Christmas candy. The older children received a desk pen set, cross and crown cuff links or a cross necklace combination.

7. Resource materials were readily available to all personnel. The religious education library was expanded to include books pertinent to the teacher-pupil-learning situation. Also literature that made parents aware of their responsibility in this learning process was distributed; i.e. (a) Parents Do Teach Children, (b) Your Child and Prayer, (c) Your Child and the Community, (d) Your Child and the Church, (e) Your Child and the Bible, (f) Your Child and Work, (g) Your Child and Christian Beliefs.

8. Finally, but certainly not least in importance, was the untiring attempt to relate the teachings of our risen Christ to the everyday needs of the children in a way that commitment would result. Finally, I must say that my apprehensions about heading a religious education program have been dispelled. Recruitment of teachers has not proved as difficult as I was led to believe. However, recognition that changes do occur is important and time must be given to the enlistment of replacements. But I believe if these principles I've mentioned are observed, any religious education program will move along with the minimum of problems, and accomplish its goals. END

In this unusual setting at Camp Tuto, Greenland, a memorial service was held that included representatives of the three corps founded 190 years ago. Col Neil Prentice, CO, USA Research Support Group, gave the address while Maj Jack Wakefield, HQ Commandant, RSG, gave the introduction and the Protestant and Roman Catholic Chaplains gave the invocation and benediction.



By Paul L. Althouse

The Sign at Christmas

Text: *And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger* (*Luke 2:12*).

ALL of us are acquainted with signs. Motor down any highway and there are signs telling us direction, speed, condition of the road ahead. Signs are usually erected to give us information.

But not all signs are painted. Some of them we know as sure signs and they give information, but they don't stare us in the face. There are invisible signs. For instance, when conversation always harkens back to reminiscing about the past, we say that is a sign of getting old. When a person sees nothing in the Christmas season but the commercial aspect, that is a sign of growing cynical. These are signs just as real as the painted ones.

Now the angel appeared to the shepherds and told them there would be a sign—not an invisible one, but one plain enough to see. And the sign was to indicate a stupendous event—the coming of a Savior into the world, One who would fulfill the prophecies found in the Old Testament. And this would be the nature of the sign: First, they would find a baby; second, the baby would be wrapped in swaddling clothes; and third, the baby would be lying in a manger.

Consider this sign in detail and we realize how shocked the shepherds must have been to hear it. First, they would find a baby. An infant, the Messiah? How irregular! A child could not speak, could have no startling message. How could he be a Savior? Why not a man who had experience, education, a leader? That would be more in keeping with the predictions of the prophets. But an infant. Nothing distinctive about that. Why, it would be better that young parents who brought children

into the world should be pitied. Food was scarce; and the world was in uproar. Did not Caesar himself command that a census be taken in order that more taxes might be levied?

And then, the second part of the sign—wrapped in swaddling clothes. What of that? Every Jewish mother used the same simple covering for her infant. The baby was laid diagonally on a square of crude homespun; the corners were pulled over the body and feet and under the head. Then, bands or ties were fastened around the whole to complete the swaddling clothing.

And the third—lying in a manger. Well, that was the climax! Plenty of people had homes. Others were crowded into makeshift shelters due to the mobs that came for the census. But to think that in some stable, the Messiah was born—that was the final touch. The poorest of accommodations in Bethlehem to serve as the cradle of the Messiah. Really, what a sign! Divinity in stables? Hardly. Yet, this is an angel speaking: "This shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger."

The shepherds found the sign which gave information. Here was divinity in the flesh. Here was God come to earth. Here was the Messiah who was to be the Savior of the world. "For unto you," the angel said, "is born this day in the city of David, a Savior, which is Christ the Lord."

The first impression one gets from this sign is that of humility. No architect designed the room in which the Savior was born. These were quarters for cattle. For God who deemed it wise to send his Son on earth, did not plan his birth amid grandiose surroundings. Common shepherds of the field, those who worked the night shift, to them, it was revealed. The good tidings had their beginnings in the most unexpected places.

But humility is not to be confused with poverty. So often, we tend to think that a person poor in possessions is liable to be humble, while the wealthy person cannot understand humility. The humility felt by the shepherds was not the feeling of poverty, but that of being in the presence of the Almighty. The dictionary tells us that "humility" means having a modest sense of one's significance. The shepherd's were humbled in the presence of the Christ-child.

The second impression one gets of the sign is that of a scene surrounded with much love. There is no tribulation that can keep a mother from bringing her baby into the world and loving the infant with a tenderness that is natural to all worthy mothers. The shepherds found a mother loving her child. The story is told of a woman who dropped into church during the Christmas season and then came out to meet her husband who was waiting in the car. "And what did you ask the Lord to give you this

time?" he asked. "Oh, I didn't ask him for anything, I was just in there loving Him for awhile," was her answer.

THE shepherds didn't find the sign to ask for anything. But they found love there. And this was to be the theme of Christ's message in later years. All through the fourth gospel, we encounter the word "love." It is the theme of His Sermon on the Mount. And the gospel writer later interpreted the entire event as being involved in love. "For God so loved the world that he gave his only begotten Son."

Humility and love were found at this sign the angel gave. What else? We have the advantage of looking back over the event and knowing what took place in the intervening centuries. And we can say, this sign was a tremendous encouragement to the world. From inauspicious beginnings, there often come great conclusions.

Wouldn't the shepherds be heartened to know that with this birth was to come a more advanced concept of justice into the world? Wouldn't they be overjoyed if they could have known that this child was to bring a new note in personal relations—that of compassion? Wouldn't they rejoice to know that God would be revealed in Jesus as a loving Father and not an angry judge?

The sign of the angel leading to the manger can be our source of encouragement for our own futures. For we know that following crucifixion, there is resurrection, that the spirit of Christ still lives.

Humility, love and encouragement—do we find them at the manger? END

BOOK NOTES

Robust in Faith by J. OSWALD SANDERS. Moody Press. 1965. 219 pp. $3.50.

Messages on biblical characters from Abraham to Paul. The author comments: "Bible study has no more fascinating and rewarding experience to offer than to trace in the lives of real men and women the interplay of divine providence and human personality."

Come with Faith by MICHAEL DAVES. Abingdon Press. 1965. 159 pp. $2.75.

The author points out that a sacramental renewal is taking place in Protestant churches. They are recognizing that "the bread of life is broken at the table as well as at the pulpit." The emphasis therefore in this series of messages is on Holy Communion. There are twelve sermons for the important seasons of the year and ten general meditations.

Charles Darwin and His World by JULIAN HUXLEY and H. B. D. KETTLEWELL. Viking Press. 1965. 144 pp. $6.50.

A fascinating biographical study with a wealth of pictures of Charles Darwin. Highlights his contribution to biological science.

By Ivan L. Bennett

The Year of the Bible

THE YEAR 1966 has been designated "The Year of The Bible," and the distribution goal of the United Bible Societies of the World is 150 million copies. This is three times the distribution of the United Societies in 1963, and the distribution in 1963 was 25 percent higher than in any previous year. But anything less than the goal of 150 million copies in 1966 will not keep pace with the population explosion. This population increase in terms of new literates creates a new age of increasing and urgent opportunity.

The dormant segments of our world's population are awakening to self-consciousness. The United Nations had fifty members in 1945, but now the number has increased to 117, thirty-three of which are new African nations. It is hoped that chaplains wherever stationed will make special effort to stimulate Scripture distribution, not only to service personnel, but among peoples of all walks of life who are in need of Scriptures in their native speech.

Preparation of Bibles to be read has been long, laborious, tedious and sacrificial. It has involved getting the Scriptures into the vernacular speech of mankind. One noted that at the end of 1954 the Bible or some portion of it has been translated and published in 1,232 languages. And while there remain an additional 1,000 spoken dialects into which no book of the Bible has been translated, 95 percent of the world's population speak the languages into which translations have been made. These languages include the written and the unwritten speech of the world.

It took twenty-nine years to produce a Bible in Chinese. It took years of labor to translate the Bible

into other written languages such as Bengali, Burmese, Korean, and Japanese. Jerome worked on the Vulgate nearly twenty years. Despite the story of "the seventy days" one gathers from the facts of the situation that the translation from Hebrew and Aramaic into the Greek Septuagint took many years. Then after several centuries had passed men like Aguila, Symmachus, and Theodotion were trying to improve upon the translation and to overcome its imperfections.

Christian missionaries quite early faced the need to translate into the unwritten languages. Such was the task awaiting Cyril and Methodius who created an alphabet and reduced to writing the Slavonic speech in order to translate the Bible; Ulfilas in Meseo-Gothic; Mesrobes and Sahag in Armenian and Albanian, and a great host of patient and faithful missionary translators into several hundred other languages they found in the "dense jungle of illiteracy," without dictionary, grammar, or even alphabet. They blazed the trails over which multiplied hundreds of thousands of people are finding their way into freedom from ignorance and isolation, into a new life of literacy, communication and faith in Jesus Christ.

But even where languages were written years of painstaking study were required to produce the tools for translation. William Carey went from his cobbler's bench in England to produce the dictionaries in Bengali and Sanskrit. Dr. Hepburn in 1867 produced the first dictionary in Chinese; Jessikke, the dictionary in Tibetan; Karf, the dictionary in Kaffir; Gale and Underwood, the dictionary in Korean.

Yet alphabets, grammars, dictionaries, and the science of linguistics were not enough. It was necessary for the missionary translators to live with and share the life of the people into whose languages they wished to translate. It is only thus that the translator is able to approach what Edwin W. Smith so aptly has termed "The Shrine of a People's Soul."

Hardship and suffering were theirs. One reads the story of John Wyclif to learn that he was dismissed from his position as lecturer at Oxford, that the council of Oxford forbade the use of his translation, and that after his death his bones were exhumed and burned and his ashes cast into the River Swift. Jan Huss of Bohemia was burned at the stake and his ashes cast into the Rhine. William Tyndale was smothered and burned in Vilvoorden Castle courtyard; Jacques Lefèvre D'Etaples had to flee from his persecutors in Paris and as an octogenarian to remain in hiding until death brought release.

But what shall we say of Tsai A-Ko in China, Ye Suchon in Korea, Abma-ran Hormma in Assam, Williams in Rarotonga, and the hundreds of unknown translators "as good and as great as the best"

of translators known who made the Septuagint, the Peshitta, the Old Latin Versions, The Ethiopic Version, the Coptic—the Saidi in upper Egypt, the Bashmuric in lower Egypt, and the Bohairic in lower Egypt—Versions? There are many other translators known to men but too numerous to include in this brief article, and still others known only to God, who "though well attended in their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect." In the economy of divine grace it may be that in the distribution of the Scriptures during 1966 we will have a part in the "perfecting of the Saints," who went before us, as well as making saints of those who now sit in darkness and the shadow of death. God help us that we fail not! For what shall it avail that they made the translations, if we fail to get the translated word into the hands of those who need it?

The Bible Society provides for chaplains without charge:

New Testaments, King James or Revised Standard for individuals.

Bibles, King James or Revised Standard, for group use.

Selections—The Christmas Story, The Resurrection Story, The Pentecost Story—all available for the asking. Other special needs of the chaplains will also be considered.

The chapel congregations may wish to purchase Bibles for the Bibleless in the community where each congregation is situated. If this is overseas and in a community speaking a language other than English do not hesitate on that account. The probability is that the Society through one of its agencies will be able to have them sent to you. Let everyone who has cherished the precious promises of Holy Scripture join in the effort to meet the goal of 150,000,000 volumes in the hands of those who need the Bible most in The Year of The Bible, 1966. It is a great time to be an active chaplain when the churches are responding with the capacity to equip you with The Word of Salvation so that in your ministry all those to whom you minister may hear and read in their own language the "Word of God for Our World."

END

BOOK NOTES

Dynamic Preaching by James W. Clarke. Fleming H. Revell. 1965. 128 pp. $2.50.

The former head of the department of homiletics at Princeton Theological Seminary and now pastor of the Second Presbyterian Church of Richmond, Va., writes about the glory of preaching, the preacher's message and the supreme dynamic of preaching—the minister's devotional life.

Love Abounds by Asbury Smith and J. Manning Potts. The Upper Room. 1965. 112 pp. $1.00.

Inspiring tribute to the best known lay evangelist among Methodists.

M/Sgt Estell Kauffman (left) received the Air Force Commendation Medal from his Commanding Officer, Chaplain (Col) John P. Fellows, Command Chaplain, Air Force Systems Command, Andrews AFB, Md., during retirement ceremonies.

Retired Air Force Sergeant Now Methodist Lay Preacher

By Glenn D. Everett

WHEN Master Sergeant Estell Kauffman of Antwerp, Ohio, ended a twenty-year career as an Air Force enlisted man in June, 1965, he stepped immediately into a new career as a full-time lay preacher in The Methodist Church.

Kauffman was decorated with the Air Force Commendation Medal at retirement ceremonies at Andrews Air Force Base, Maryland, in recognition of his outstanding work as a chaplain's assistant in the Command Chaplain's office. He was described as a "mainstay" in the preparation of the Air Force's televised "Chapel of the Air" program during all the eight years since its inception.

When Sergeant Kauffman donned civilian garb, he was licensed as lay preacher in the Ohio Methodist Conference and assigned to the pastorate of the Pioneer, Ohio, Methodist Church in a small community

in northwestern Ohio on the Michigan line.

During the last five years of his tour of enlisted duty, Sergeant Kauffman had taken the prescribed course of study for lay preachers in The Methodist Church. For three years he had supplied a pulpit in a small rural charge at Point of Rocks, Maryland, in the Potomac Valley thirty miles north of Washington.

Sergeant Kauffman enlisted in the Air Force during World War II after completing a year of college at Tri-State College, Angola, Indiana. He was a civilian between 1945 and 1948 but decided to reenlist and make the service a career. One day during the Korean War, a Baptist chaplain persuaded Kauffman to transfer from assistant mechanic to assistant chaplain. For the next fifteen years he served as a highly competent assistant to a series of chaplains. For the last seven years he was stationed at Andrews Air Force Base.

The new Rev. Mr. Kauffman moved with his three pretty daughters to the large old home which serves as his parsonage in Ohio. The daughters have helped him make a home since his wife's death in 1962.

He said he looks forward to a satisfying life in the rural ministry. He does not plan to enter seminary to prepare for regular ordination but will continue to serve as a lay preacher.

"If I spent three years in seminary, I might think I was too fancy to serve a small rural church," said Kauffman, "and that's where I'm needed."

"I don't blame the men who have spent four years in college and three in seminary for wanting a bigger salary and a bigger job than our small rural churches can give them," the new lay preacher said. "After three or four years they want to move on and the churches in the country have to struggle to find a pulpit supply."

He said that with the parsonage supplied, generous gifts of fresh fruit and vegetables from his parishioners, beautiful rural surroundings, his Air Force retired pay, and the small stipend the church can afford, he will live a comfortable and useful life in his community.

"I've got twenty good years in me and I'm going to give them to the Lord," the sergeant declared.

He added that five other sergeants at Andrews who will retire soon—not all of them chaplain's assistants—have been taking the course of study for lay preachers and plan to enter similar careers, some in rural parishes, others in the crowded cities in missions to delinquent youth.

The chaplains at Andrews Air Force Base, though regretting the loss of their good righthand man, expressed hope other enlisted men would look into the possibility of serving in the Lord's Army after retiring from Uncle Sam's. The possibilities for a useful career are very substantial. END

GENERAL WALDRON ORDAINED AS EPISCOPAL MINISTER

Maj Gen Russell Lee Waldron

More than three hundred persons from the western part of the United States attended the ordination of Major General Russell Lee Waldron, USAF (Ret) when he was ordained as deacon into the Protestant Episcopal Church during the colorful ceremonies in St. Paul's Episcopal Church, Diocese of San Francisco. He retired from the Air Force July 1, 1962, where he had been serving as Assistant Deputy Chief of Staff for Personnel. He attended the Church Divinity School of the Pacific and completed his three-year cycle of study under Father Charles E. Davis of St. Paul's. Various parties were given in honor of the ordinand and his wife.

The Bishop of Northern California and the Bishop of Indianapolis ordained the candidate with about twenty-five priests participating, including The Reverend Lester Maitland of Arizona, who was a former brigadier general in the Air Force, also.

General Waldron enlisted in the Army Air Corps in 1930 and was appointed an aviation cadet in 1931. With the exception of 1933-34 he served until his retirement in 1962 in many theaters throughout the world, among which he served as commander of the 31st Bomb Squadron when the Japanese attacked Pearl Harbor where he led two B-18s on a counterattack against enemy carriers that day. He had landed the last American aircraft on Wake Island before World War II and later led the first bomber raid there after its recapture. He holds the Legion of Merit, the Distinguished Flying Cross and one Oak Leaf Cluster, the Air Medal with three Oak Leaf Clusters. He has received awards from Japan, Thailand, and the Republic of China. He was awarded the Distinguished Service Medal upon retirement.

General Waldron says he "wrestled with a call to the ministry for about five years before his voluntary retirement."

He has been assigned to the task of organizing a mission—the Church of the Holy Redeemer—in Vallejo, Calif.

SCIENCE PAUSES

A BELIEF may be larger than a fact. A faith that is overdefined is the very faith most likely to prove inadequate to the great moments of life. The late Mr. Justice Holmes said, "the faith is true and adorable which leads a soldier to throw away his life in obedience to a blindly accepted duty, in a cause he little understands, in a plan of campaign of which he has no notion, under tactics of which he does not see the use." Young men, who will formulate the deep thought of the next generation, should lean on science, for it can teach much and it can inspire. But they should not lean where it does not apply.

Modern philosophy divides, roughly, into two parts. One pores through the ancient record and attempts to recover from it thought that is worth preserving and to present this in modern dress. The other labors to refine our logical processes and our language, that we may reason more assuredly. This is not all that philosophy can do. It can return to its mission in its day of glory. It can dream and it can guide the dreams of men. To do so it will need to present its visions humbly, and in the concepts of the universe that science offers. There are a few who labor to do just this. Their task is difficult, for the universe that science presents as probable is continuously altering, and depends for its grasp upon mathematics that requires deep study for many years. Nevertheless, the opportunity is there to present wide-sweeping thought that will sway men's minds.

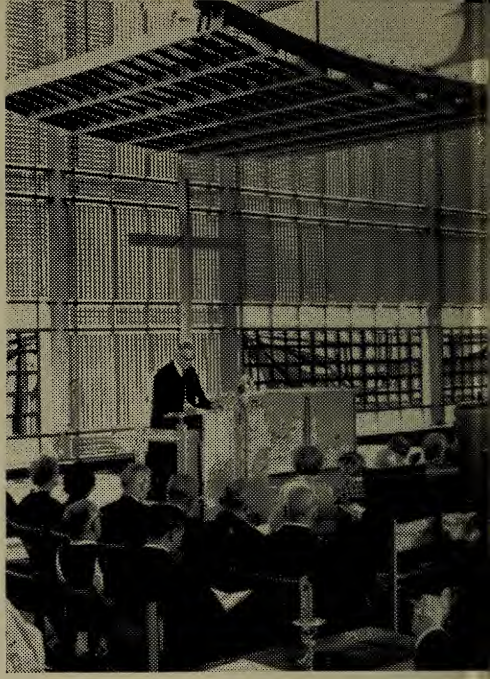
And the theologian. He can accept the aid of science, which draws for him a wide universe in all its majesty, with life in all its awe-inspiring complexity. He can accept this knowing that on the central mysteries science cannot speak. And he can then step beyond to lead men in paths of righteousness and in paths of peace.

And the young man. As always he will build his own concepts, and his own loyalties. He will follow science where it leads, but will not attempt to follow where it cannot lead. And, with a pause, he will admit a faith.

—from "Science Pauses"
by Vannevar Bush in FORTUNE Magazine, May 1965 (quote from p. 168)

If you are not big enough to stand criticism, you are too small to be praised.—Grit. . . . If we paid more attention to the high chair, there would be less need for the electric chair.—*Grant County Journal.*

New Ecumenical Center in Geneva



Speaking is Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches.

The Ecumenical Center in Geneva, Switzerland, was dedicated on July 11, 1965, during the World Council of Churches' Executive Committee meeting. The dedication was seen by tens of thousands of European television viewers by Eurovision. Dr. W. A. Visser 't Hooft, WCC general secretary, preached the dedicatory sermon in the chapel and The Right Reverend Henry Knox Sherrill, former Presiding Bishop of the Episcopal Church, USA, and former chairman of The General Commission on Chaplains, presented the key of the Center to Dr. Franklin Clark Fry, chairman of WCC's Central and Executive Committees.

The World Council of Churches is a fellowship of more than 200 churches of the Protestant, Anglican, Orthodox, and Old Catholic confessions which gather for study, witness, service, and the advancement of unity. It includes churches in more than eighty countries living under all types of governments, but all confessing that there is "one Lord, one faith, one baptism, one God and Father of all."

From 1938 to 1945 the World Council's headquarters was located at #41 Avenue de Chappel; in 1945, the headquarters was moved into #17 Route de Malagnou and later expanded to include #15 and #19. Construction of the Ecumenical Center began in mid-1961 for the staff which now totals more than two hundred.

The building is constructed of reinforced concrete with blue cor-

Procession at Dedication of the Ecumenical Center, headquarters of the World Council of Churches: Dr. Franklin Clark Fry; Bishop Henry Knox-Sherrill; Dr. Martin Niemoller; Dr. W. A. Visser 't Hooft; Dr. Z. K. Matthews; Metropolitan of Melois Emilianos; H. S. Nikodim, Metropolitan of Leningrad and Lagoda; Dr. Eugene Carson Blake; Dr. Ivy Chou, Dr. Kathleen Bliss.

L-R: Dr. Z. K. Matthews, WCC; Bishop Henry Knox-Sherrill; Dr. Franklin Clark Fry, New York; Dr. E. A. Payne, London; Dr. Marcel Pradervand, WCC; Dr. Eugene Smith, New York.

rugated aluminum, natural aluminum, and dark blue glass. It is a square center block two stories high with three wings of offices that are three, four, and five stories high. There is a separate library on the grounds.

An entrance hall shows a panoramic view of Mont Blanc; a chapel for four hundred features a huge wooden cross behind the altar and window walls that form a background for the things held most sacred by all Christians—the Bible and the Cross of Christ. There is also a conference hall, a small cinema, an exhibition hall, bookshop, committee rooms, cafeteria, and offices.

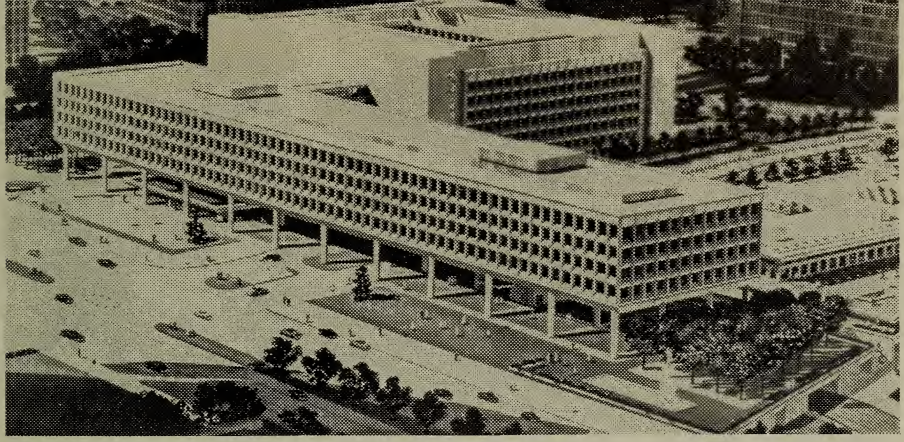
The work of the World Council of Churches is carried out through four major divisions and a number of other units. The Division of Inter-Church Aid, Refugee, and World Service reaches out to help refugees and suffering people everywhere. The Division of World Mission and Evangelism seeks to help all churches by prayer, study, and joint action proclaim the gospel of Jesus Christ to the whole world. The Division of Ecumenical Action emphasizes the role of men and women cooperating in the church, the family, and society. The Division of Studies is particularly interested in investigating the differences between the churches and seeking the answer to their unity in Jesus Christ.

The Commission of the Churches on International Affairs accepts the responsibility of witnessing at conferences on world problems while the Information Department and the Ecumenical Press Service releases news of the ecumenical movement.

The World Council cooperates closely with international ecumenical bodies such as the United Bible Societies, the World Alliance of Young Men's Christian Associations, the World Young Women's Christian Association, the World Student Christian Federation, and the World Council of Christian Education and Sunday School Association.

Organizations with offices in the Ecumenical Center are: The American Baptist Foreign Mission Society Representative in Europe; Brethren Service Commission (European Program); Ecumenical Patriarchate Representative to the WCC; International Christian Youth Exchange (Geneva Office); Lutheran World Federation; Moscow Patriarchate of the Orthodox Church of Russia Representative to the WCC; United Bible Societies (Geneva Office); United Presbyterian Church in the USA (European Office of the Commission on Ecumenical Mission and Relations); World Alliance of Reformed Churches; World Council of Christian Education and Sunday School Association (Geneva Office); World Council of Churches. END

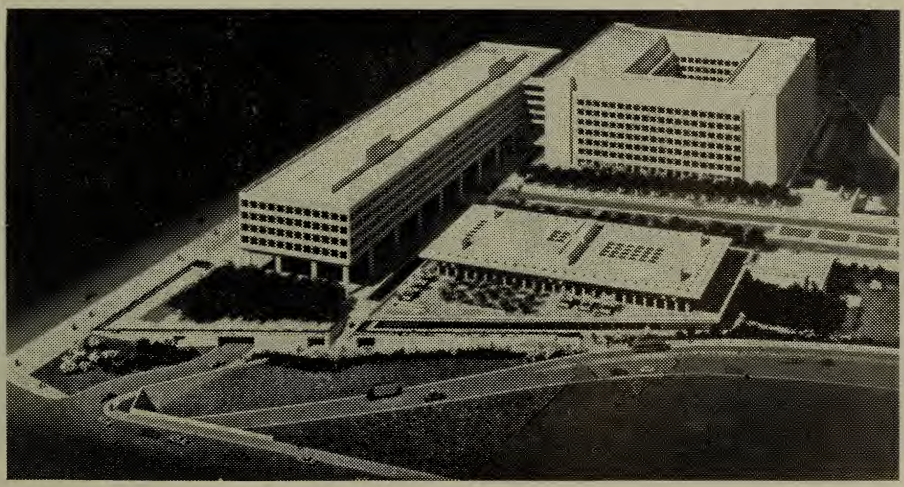
A husband is a man who lost his liberty in pursuit of happiness. —*WW Mag.*



THE JAMES V. FORRESTAL BUILDING

The design of the building reflects the President's interest in providing Federal buildings of architectural distinction. The General Services Administration, the Commission of Fine Arts, and the National Capital Planning Commission worked with the associated architects in the design of the building, which is named for the first Secretary of Defense. Construction will begin on the 10th Street Mall and the building should be completed late in 1967 and will provide space for 6,600 Army and Air Force personnel now working throughout the Washington Metropolitan area.

Above and below are two views of the three elements: a long four-story structure, an eight-story block-type building with an interior court, and a one-story cafeteria.



THE GENERAL COMMISSION ON CHAPLAINS
AND ARMED FORCES PERSONNEL

APPRECIATION CERTIFICATE

PRESENTED TO

SERGEANT & MRS. JOHN DOE

GIVEN ON BEHALF OF THE THIRTY-SIX MEMBER DENOMINATIONS OF THE GENERAL COMMISSION ON CHAPLAINS AND ARMED FORCES PERSONNEL IN GRATEFUL RECOGNITION OF DEVOTED AND VALUABLE SERVICES RENDERED THE PROTESTANT RELIGIOUS PROGRAM AND ACTIVITIES IN THE 20th MARINE REGIMENT.

Ch. Capt. Richard B. Roe, USAF
CHAPLAIN

CHAIRMAN

10th Marine Division
ORGANIZATION

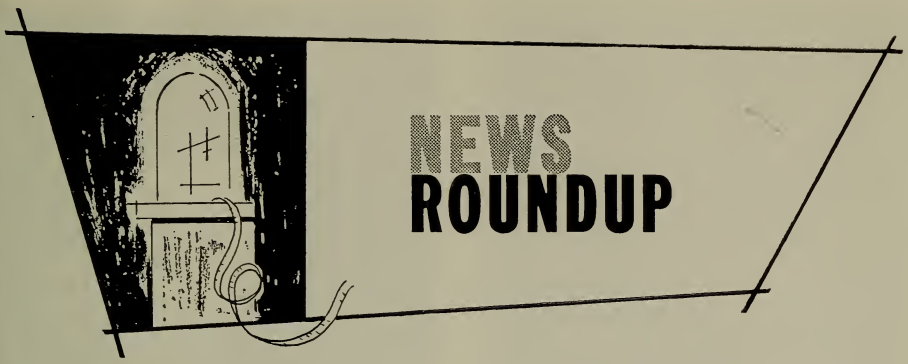
EXECUTIVE SECRETARY

APPRECIATION CERTIFICATE OF THE GENERAL COMMISSION ON CHAPLAINS

More than one thousand of the Appreciation Certificates as shown above have been issued by The General Commission since this project was instituted six years ago. Nominees are recommended by their chaplains in a letter of request sent to the Commission.

The citation, written on parchment and suitable for framing, recognizes the contribution of an individual layman, a man and wife, or a whole family to the Protestant religious program in a chapel or in a major unit on a large installation or in a Veterans Hospital.

To maintain the significance of the citation the Commission approves only one such award annually in a given situation. If two or a maximum of three individuals or families have made a contribution of such great value that all or none must be recognized, the sponsoring chaplain should state the case and request special consideration. Certificates normally will arrive in a week or ten days after receipt of the letter of recommendation from the chaplain.



NEWS ROUNDUP

The fifth annual retreat for Methodist chaplains and laymen in the U.S. armed forces in Europe was held at Berchtesgaden, Ger., October 25-29. Methodists in the British forces and the Evangelical United Brethren chaplains and laymen also participated. Retreat was arranged by Dr. **John R. McLaughlin,** general secretary of the Methodist Commission on Chaplains, and Dr. **Robert G. Mayfield,** general secretary of the Methodist Board of Lay Activities. Bishop **W. Angie Smith** of Oklahoma City, chairman of the Commission on Chaplains, was the principal speaker.

IT HAPPENED AT QUONSET POINT

Left, Chaplain T. D. Parham presented a farewell gift to Chaplain Pius F. Keating in behalf of the Quonset Point chaplains. Right, installation of officers of the Protestant Youth of the Chapel at the Naval Air Station by Chaplain Parham. Officers are Nancy Ziegler, president; Diana Kane, vice-president; Bill Kane, treasurer; Paula Kane, secretary.

NEW CHAPLAIN AT U.S. MILITARY ACADEMY

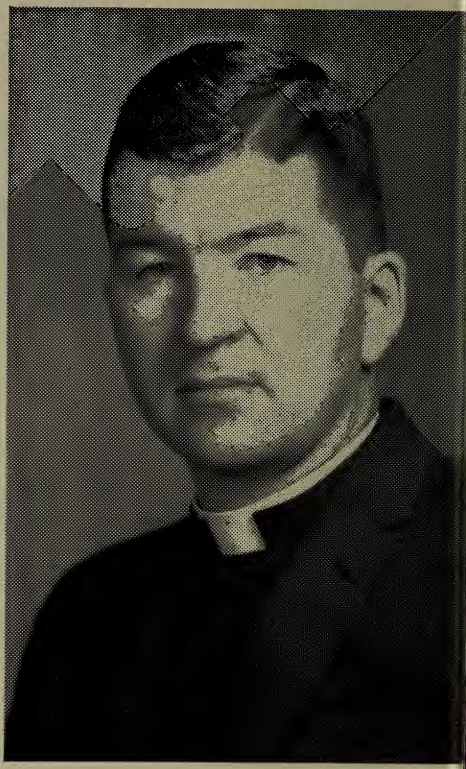
The President appointed The Reverend James D. Ford as Chaplain of the United States Military Academy at West Point. Chaplain Ford had been serving as Assistant Chaplain since December, 1960.

As Chaplain of the Military Academy, he has responsibility for the religious program of the Cadet Chapel through a ministry to Protestant Cadets.

Chaplain Ford is the son and grandson of Lutheran clergymen. He received his A.B. degree from Gustavus Adolphus College, St. Peter, Minn., in 1953 with a major in philosophy. He was graduated from Augustana Theological Seminary, Rock Island, Ill., in 1957 with a Bachelor of Divinity. He did graduate work at the University of Minnesota and continued study at the University of Heidelberg in Germany during 1957 and 1958.

Chaplain Ford is married to the former Marcia R. Sodergren of Portland, Oregon. Mrs. Ford's brother is a Lutheran clergyman and four generations of her family have served as Lutheran pastors. The Fords have three children—Julie, 6; Peter, 4; Marie, 2.

Chaplain Ford is an ardent skier and has won numerous awards in both jumping and slalom events, including the Minnesota State Skiing Championship.



Chaplain James D. Ford

A pair of candlesticks was dedicated at the American Naval Chapel in London as a presentation from the Royal Naval College in tribute to the late President **John F. Kennedy** Chaplain **Donald Young** of the Naval College made the presentation to CDR **Glynn Oglesby** of Naval Support Activities, London.

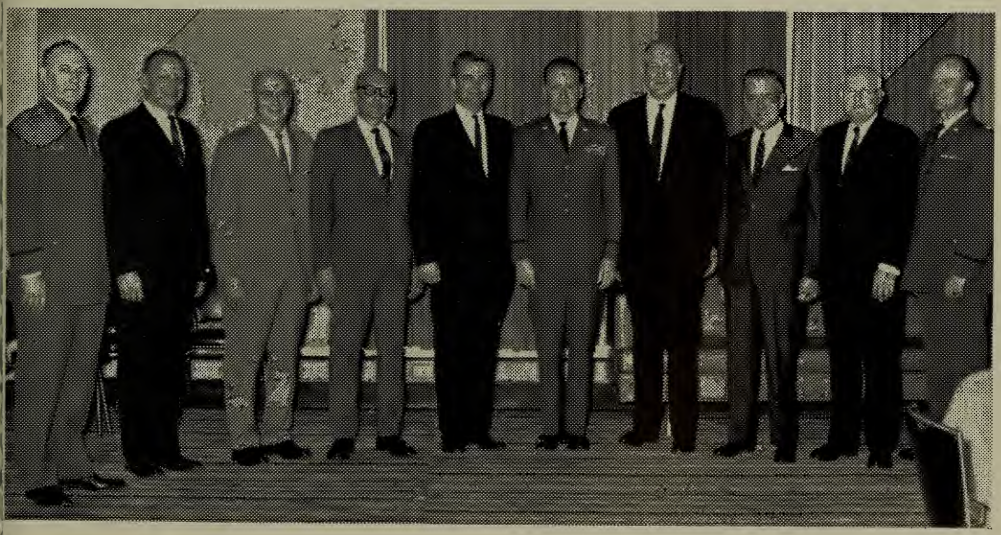
The Rev. **Gerald E. Kuhn,** Navy Reserve chaplain and pastor of St. Paul's Lutheran Church (Missouri Synod), Falls Church, Va., has been elected national chaplain of the Naval Reserve Association.

AIR FORCE CHAPEL OFFERING

A special offering taken at Air Force chapels on Easter Sunday was distributed at a luncheon at the Marriott Motor Hotel by the Air Force chaplains to Protestant chaplaincy executives.

Top picture shows Chaplain, Maj Gen, Robert P. Taylor giving Mr. Appelquist checks for distribution to various member denominations. Total offering was about $65,000. Distribution was made to all denominations who had one or more chaplains on active duty.

Bottom picture shows chaplaincy executives present, L-R: Chaplain William L. Clark; The Rev. William Flood, American Baptist; The Rev. George W. Cummins, Southern Baptist; The Rev. Engebret O. Midboe, American Lutheran Church; The Rev. A. Ray Appelquist, Exec. Secy. of The General Commission; Chaplain Taylor; Dr. Carl Boyd, Disciples of Christ; The Rev. Kenneth Ahl, Lutheran Church, Missouri Synod; The Rev. Fred H. Heather, The Methodist Church; Chaplain Hans E. Sandrock. Those denominations not represented received their checks by mail from Mr. Appelquist. Approximately the same amount was distributed to the Roman Catholic Church.



Lt E. A. Dollar, CHC, USN, instructs members of his religious instruction class at the U.S. Naval Air Station, Quonset Point, R.I.

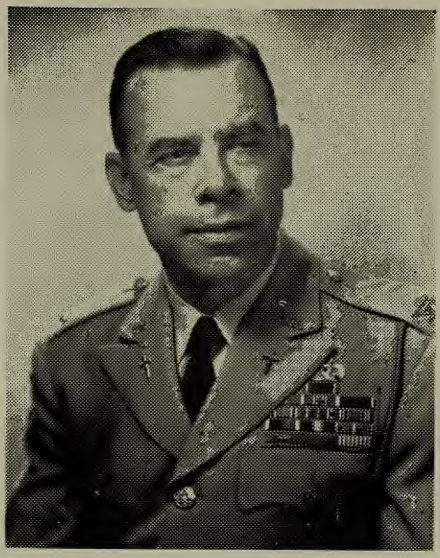
CAPT **Raymond C. Hohenstein,** CHC, USN, Ret., Executive Director of the Lutheran Service Commission, received an honorary Doctor of Divinity degree from his alma mater, Concordia Seminary, St. Louis, Mo.

Shown are The Rev. Michael Pelt, chairman of the Commission on Chaplains (center) presenting a check received from the Air Force chapel fund to The Rev. Walter Reynolds, president of the North Carolina State Convention of Free Will Baptists (left) while The Rev. Sheldon Howard, secretary of the Commission on Chaplains, looks on.

Miss Victoria Jean Watson, graduate of Robert G. Cole High School, Fort Sam Houston, Tex., was presented a $200 scholarship by the Brooke General Hospital Women's Club. She plans to attend Bowling Green State University, Bowling Green, Ohio. She is the daughter of Chaplain (Maj) and Mrs. W. A. Watson.

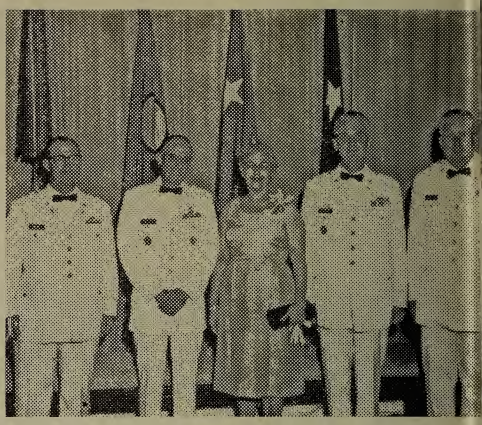
Dr. **Henry Bell Hodgkins,** rector of Christ Episcopal Church, Pensacola, Fla., recently retired after a long and fruitful ministry. He had served as a Navy chaplain during World War II, and retired from the Navy reserve with the rank of captain after twenty-eight years of active and inactive duty. He had been made an honorary officiating minister for the Royal Navy by the British Admiralty and was awarded a White Ensign, the only such award given in this country.

"Paratrooper Padre"—Chaplain (Col) Francis L. Sampson, has returned to HQ CONARC, Fort Monroe, Va., as Staff Chaplain, replacing Chaplain (Col) W. J. Reiss, who went to the Chaplain School at Fort Hamilton, N.Y. Chaplain Sampson has been with the 7th U.S. Army. Inducted in 1942 he has served many assignments and has been awarded the Distinguished Service Cross, Bronze Star Medal, Purple Heart, Commendation Medal, Master Parachute Badge with three stars, Century Parachute Wings. He has published two books—*Paratrooper Padre* and *Lookout Below*.



The Rev. Johan Mulder (left), pastor of First Reformed Church, Ridgewood, N.J., dedicated a permanent plaque at the monument honoring the dead of World War II and Korean War as Norman Meyerson (right), past commander of Ridgewood-Glen Rock Jewish War Veterans Post 671, removes bunting. He was assisted by Jack Laudermilk, past commander of Ridgewood Post 53 of The American Legion. Seventy-nine names are on this plaque which is a companion to the list of fourteen names of persons who died in World War I.

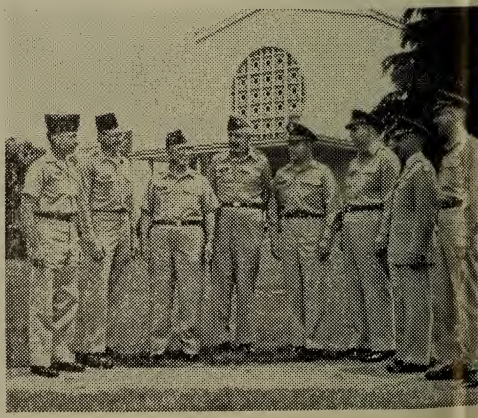
Chaplain (Maj) Kermit D. Johnson has assumed duties as the Assistant Post Chaplain of West Point after graduating from the career course, U.S. Army Chaplain School, Fort Hamilton, N.Y. Chaplain Johnson was the first graduate from the U.S. Military Academy to return to West Point as an assigned chaplain. Chaplain Johnson served in Korea during the conflict there. He resigned from the Army in 1954 and graduated from Princeton Theological Seminary in 1960. After being ordained, he became a chaplain in 1961 and was stationed in Germany.



ARMY CHIEF OF CHAPLAINS VISITS JAPAN

Top, L-R: Chief of Army Chaplains (Maj Gen) Charles E. Brown, Jr.; Maj Gen Lloyd E. Fellenz, Com. Gen, USARJ; Mrs. Holderness; Col Stephen W. Holderness, Dep. Com. and Chief of Staff, USARJ; Chaplain (Lt Col) William R. Boyle, USARJ Chaplain.

Below Chaplain Brown and Chaplain (Lt Col) Clayton E. Day chat with USARJ Staff Chaplains in front of Camp Zama Chapel Center.



CELEBRATING THE 190th ANNIVERSARY OF THE ARMY CHAPLAINCY

At Fort Ord, Calif., L-R: Chaplain (Capt) Richard H. Brandt, Assistant 2d Brigade Chaplain; Chaplain (Maj) James H. Cotton, 2d Brigade Chaplain; Col Daniel G. Gust, 2d Brigade Commanding Officer (cutting cake) and Chaplain (Lt Col) Oliver E. Porter, newly assigned Post Chaplain.

By the Chief of Army Chaplains and former Chiefs, L-R: Chaplain (Maj Gen) Patrick Ryan, USA (Ret); Chaplain (Maj Gen) Luther Miller, USA (Ret); Chaplain (Maj Gen) Frank Tobey, USA (Ret); General Harold Johnson, Chief of Staff of the Army; Chaplain (Brig Gen) George Rixey, USA (Ret); Chaplain (Maj Gen) Charles Brown, Chief of Army Chaplains, and Chaplain (Brig Gen) William Moran, Deputy Chief of Army Chaplains.

At Fort Sam Houston, Tex., L-R: Chaplain (Lt Col) Newell E. Taylor, Staff Chaplain; Chaplain (Col) James J. McMahon, Brooke General Hospital Staff Chaplain; Lt Gen Robert W. Colglazier, Fourth Army Commanding General; Chaplain (Col) John W. Sparks, Fourth U.S. Army Chaplain; Maj Gen George M. Powell, Brooke Army Medical Center Commanding General.

Chaplain (Col) Charles J. Murphy, Fifth U.S. Army Chaplain, congratulates Chaplain (Lt Col) Cloma A. Huffman, Fifth U.S. Army Deputy Chaplain, after being awarded the Army Commendation Medal at a ceremony held at the Fifth U.S. Army Headquarters.

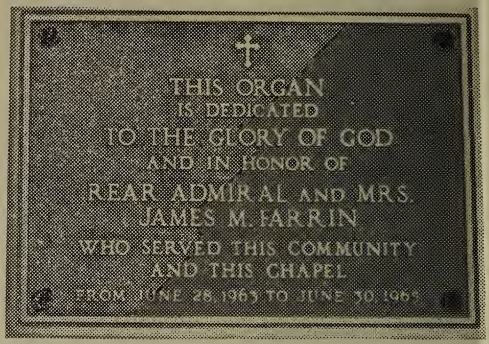
Chaplain (Col) George S. Wilson, Command Chaplain, Air Training Command, Randolph AFB, Tex., recently received the Joint Service Commendation Medal from Lt Gen William W. Momyer, Commander, ATC. Award was for "unique initiative and outstanding leadership established throughout the Alaskan Military Command." His qualities of leadership in religious affairs resulted in his unanimous election to the Executive Board of the Alaskan State Council of Churches.

Retreat Committee for the 1965 Island-wide Protestant Women's Retreat at Ramey AFB, Puerto Rico. Over 200 women from churches, missions, military installations attended the all-day Retreat.

Post Chaplain (Lt Col) Oliver E. Porter (left) of Fort Ord, Calif., receives the Certificate of Achievement for meritorious service while on assignment at Headquarters, U.S. Army Ryukyu Islands from Col James P. Smith.

Chaplain (Col) Edward J. Saunders is presented a First U.S. Army Certificate of Achievement by Brig Gen John T. Corley, Chief of Staff, First U.S. Army, for "exemplary and faithful service." He is now Deputy Commandant of the United States Army Chaplain School, Fort Hamilton, N.Y.

Lawrence J. Weissenburger, Jr., of Troop 137 of the Transatlantic Council receives the "Ad Altare Dei" (to the Altar of God) Medal from Chaplain (Capt) William Foran as parents, Maj and Mrs. Lawrence J. Weissenburger, Sr., look on. Award was presented in the Coligny Caserne Chapel in Orleans, France.



NEW HAMMOND CHANCEL ORGAN

Organ at Shipyard Chapel, Bldg 67, Norfolk, was dedicated with unveiling of bronze plaque (right), as a tribute to the Shipyard Commander, RADM James M. Farrin and Mrs. Farrin. L-R: Admiral and Mrs. Farrin; Mrs. Judith Aydelott, guest organist; CDR Arthur W. Dennis, shipyard chaplain.

Dr. **Martin H. Scharlemann,** professor at Concordia Seminary in St. Louis and a Chaplain, Colonel, in the Air Force Reserve, recently received the Air University Award. Dr. Scharlemann has lectured at the Air University at Maxwell, AFB, Ala., for a number of years.

The Rt. Rev. **James Stoney,** retired Episcopal bishop of New Mexico, died at the age of 77 in Albuquerque, N. Mex. He served as a chaplain with the AEF in 1918-19. His father served in the Confederate Army before becoming a minister, and his grandfather was a chaplain in the Confederate Army. He is survived by three sons, one of which, Colonel **Paul R. Stoney,** is serving in the Air Force.

Chaplain (Col) Maury Hundley, Eighth U.S. Army Chaplain, presents donation of $772.19 in won to Chaplain (Col) Dong Ho Byun, ROK Chief of Army Chaplains. Offerings were received during Catholic and Protestant worship serices on Memorial Day at Fort Leavenworth, Kans.

Elder **Joseph R. Nelson,** director of the War Service Commission of the Seventh-day Adventist Church, and their official representative to The General Commission on Chaplains and Armed Forces Personnel, died in Loma Linda, Calif. Our deepest sympathy is extended to his wife, two sons, and one daughter.

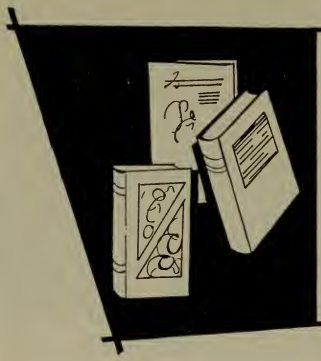
Capt **Harold F. Menges,** CHC, USN, is the Head, Training Branch, in the Office of the Chief of Naval Chaplains. Capt **Robert M. Schwyhart,** CHC, USN, has been transferred to Washington, and Capt **Robert W. Coe, Jr.,** CHC, USN, has replaced him at the Navy Chaplain School, Newport, R.I.

Chaplain Herman H. Heuer (left), Post Chaplain at Carlisle Barracks, shows Col and Mrs. Foster F. Flegeal and their children, Frank and Sonia, and his mother, Mrs. F. F. Flegeal, one of the two stained glass windows dedicated to memory of Carolyn Flegeal who died in an automobile accident two years ago.

The Rev. Spyridon Papademetriou, pastor of St. Spyridon Greek Orthodox Church, Newport, R.I., shows Capt Robert M. Schwyhart, CHC, USN, Officer in Charge, U.S. Naval Chaplains School, and Lt Robert A. Long, USNR, Naval Orientation Officer, two icons for display in oratory.

Chaplain (Col) **Walter G. McLeod** is the new Fifth Army Chaplain and Chaplain (Lt Col) **Thaddeus F. Malanowski** is the new Assistant Fifth Army Chaplain. Both General **Harold K. Johnson,** Army Chief of Staff, and Chaplain (Maj Gen) **Charles E. Brown, Jr.,** Chief of Army Chaplains, were present at the Fifth Army Annual Supervisory Chaplain Training School in late October.

PHOTO CREDITS: Pages 10-13, Paul Robertson; page 24, Florida State News Bureau; page 25, Pat Yoder; page 33, U.S. Army; page 40, 42 U.S. Air Force; page 44, 45, World Council of Churches; page 47, General Services Administration; pages 49-59, U.S. Air Force, U.S. Army, U.S. Navy; page 53, Paterson News Photo.



BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

The Old Testament Story by CARL GORDON HOWIE. Harper & Row. 1965. 183 pp. $4.50.

Based on scholarship and familiarity with various views of interpretation, this is a very inspiring retelling of the religious development of the Hebrews in their covenant experience with Jahweh.

Herald of the Evangel. Edited by EDWIN T. DAHLBERG. Bethany Press. 1965. 221 pp. $4.95.

A book of tributes to the late Jesse M. Bader, a giant among modern churchmen, known for his work in church unity and particularly his concern for evangelism. Chapters are by Reuben H. Mueller, Billy Graham, Daniel Poling and others who knew Jesse Bader.

As We Remember Him by DONALD S. HARRINGTON. Beacon Press. 1965. 111 pp. 95¢.

A series of reverent speculations in the form of accounts of Jesus as he entered the lives and experience of biblical characters. An attractively bound book suitable for a Christmas gift or other special presentation.

Garlands for Christmas by CHAD WALSH. Macmillan. 1965. 128 pp. 95¢.

A professor at Beloit College has selected Christmas poetry written over a period of five hundred years up to the present. This is fine material to meditate upon in preparation for advent preaching.

The Spirit of Protestantism by ROBERT MCAFEE BROWN. Oxford University Press. 274 pp. Galaxy paperbacks. $1.95.

A scholarly and very readable presentation of Protestantism's points and areas of agreement written by a former Navy chaplain, now a faculty member at Stanford University.

Counseling with Teen-Agers by ROBERT A. BLEES. Prentice Hall. 1965. 144 pp. $2.95.

This is another volume in the helpful series of books on counseling edited by the late Russell L. Dicks. The author of this volume is assisted in the preparation and presentation of his material by the staff of seven ministers related to his church, The First Community Church of Columbus, Ohio. The entire series of these

books constitutes an excellent counseling library.

Out of the Jaws of the Lion by HOMER E. DOWDY. Harper & Row. 254 pp. $3.95.

A firsthand account of the Stanleyville massacre in which a number of missionaries, including Dr. Paul Carlson, lost their lives. A grim, heroic story of modern martyrs.

The Pastor as Counselor by ANDRE GODIN. S. J. Holt, Rinehart and Winston, Inc. 1965. 183 pp. $4.50.

This is a translation from the French. The author, a distinguished priest, teacher, psychologist and theologian, gives a reverent and scholarly treatment of pastoral counseling. He defines pastoral counseling as a dialogue between "two human beings, whose salvation and spiritual progress depend upon their opening themselves to the grace of God."

Christian Myth and Ritual: A Historical Study by E. O. JAMES. World Publishing Co., Meridian Books. 1965. 345 pp. $2.25.

This is a reprint of a classic work concerning the development of Christianity in the midst of ancient ceremonials and traditions. The author shows how old ideas and patterns took on new life and meaning when they were taken over by Christian belief and practice.

The Deacon Wore Spats by JOHN T. STEWART. Holt, Rinehart and Winston, Inc. 1965. 191 pp. $4.95.

These chapters contain vignettes of pulpit giants and religious leaders as seen throughout the long service of a religious news editor. The book is very interestingly written. The observations are witty, warm and human and very often informative regarding the character and accomplishments of the person being described.

Commanded to Preach by HENRY I. LOUTTIT. Seabury Press. 1965. 111 pp. $1.95.

"And he commanded us to preach . . ." (Acts 10:42). Taking this scripture verse as his organizing principle, Bishop Louttit has defined and elucidated in terse form the preaching ministry. He answers the questions: Who is commanded to preach? Why are we commanded to preach? What are we commanded to preach? and How are we commanded to preach? The book is based upon the George Craig Stewart Lectures in Homiletics given at Seabury-Western Theological Seminary. An excellent book on "the eminent position the sermon must occupy in the life and worship of the Church."

They Welcomed the Child by JOHN SCHMIDT. Augsburg Publishing House. 1965. 127 pp. $1.95.

"Company's coming!" This is the cry of Advent. A series of sermons by the pastor of St. John Lutheran Church, Amherst, N.Y., focusing on "the Babe whose coming is the essence of the Christmas fact"; but not overlooking the life, death and resurrection of Jesus—the total fact. But we see Christ through the eyes of those who welcomed him.

The Ministers Manual (Doran's). Compiled by M. K. W. HEICHER. Harper and Row. 1965. 357 pp. $3.95.

The 41st annual edition of Doran's guide—now called **The Ministers**

Manual. After some general materials at the front on calendars, themes, holy communion, the gospel and the world, there are given more than 300 pages of suggestions for preaching and teaching throughout the year.

Church and State in Scripture, History and Constitutional Law by James E. Wood, Jr., et al. Baylor University Press. 1958. 171 pp. Paperback. $1.00.

An excellent textbook for a chapel study group considering church and state under the three headings listed in the title.

Religious Drama: Ends and Means by Harold Ehrensperger. Abingdon Press. 1962. 287 pp. $6.00.

A good chapel library ought to have a copy of this reference volume available for its drama groups. If the chaplain has not explored this activity in his ministry this book is a good place to begin. The author is a faculty member at Boston University.

Psychology and Religion by G. S. Spinks. Beacon Press. 1965. 221 pp. $4.95.

The author reviews the various theories of the relationships between psychology and religion and attempts to show the contribution each gives to a comprehensive understanding of the field. The book is a helpful and competent introduction to the subject.

Russell Sage: The Money King by Paul Sarnoff. Ivan Obolensky, Inc. —World Publishing Company. 1965. 398 pp. $6.95.

Written by a Wall Street broker, this fascinating biography throws a great deal of light on an American financier and politician who contributed importantly to the industrial development of the United States.

Poems of Inspiration and Courage by Grace Noll Crowell. Harper & Row. 1965. 214 pp. $3.95.

More than two hundred poems are included in this book, much of the best in 5,000 that Grace Noll Crowell has written. These are lines of inspiration, courage, and faith.

Goethe: His Life and Times by Richard Friedenthal. World Publishing Company. 1965. 561 pp. $8.50.

A very readable yet detailed reference work on the life and times of a giant and genius in world literature.

Pictorial Biblical Encyclopedia. Edited by Gaahjahu Cornfeld. Macmillan. 1964. (Printed in Israel)

This "visual guide to the Old and New Testaments" is a huge book of over 700 pages covering more than 1,000 Biblical entries, 814 photographs, plus a great many maps of the Holy Land.

The text is written in a most readable style without recourse to highly technical theological terminology. The contributors consist of eminent Israeli scholars. Professor David Noel Freedman of San Francisco Theological Seminary collaborated throughout the work.

The Church and Its Culture by Richard M. Pope. Bethany Press. 1965. 618 pp. $8.95.

This is an ambitious book. It surveys the history of the Christian church from its beginning to the mod-

ern era. "The focus is upon the church which is seen as the changing, ongoing community or fellowship of those drawn into the Christian faith." The author does not hesitate to interpret the history as he sees it. "Although I have wanted to be honest and fair, and have not consciously twisted or suppressed any evidence that I thought to be relevant, I make no pretence to disinterested objectivity. I write as a Christian, and for Christians—'from faith to faith.'"

A Handbook of Christian Theology. Edited by MARVIN HALVERSON and ARTHUR A. COHEN. The World Publishing Co. 1958. 380 pp. $5.00.

101 essays written for this volume on the concepts, terms, and movements which are a vital part of Protestant thought today. The aim is not to give a thorough and definitive exploration of Protestant thought (there are obvious gaps) but to present a record of the theological situation of the twentieth century."

A Handbook of Christian Theologians. Edited by MARTIN E. MARTY and DEAN G. PEERMAN. The World Publishing Co. 1965. 506 pp. $6.00.

A companion volume to **A Handbook of Christian Theology.** From Schleiermacher and Kierkegaard to Tillich and Bonhoeffer, twenty-six major theologians are appraised by as many eminent contemporary scholars. The essays give essential biographical facts, guiding ideas, analysis of the chief works, and permanent significance of each of the theologians.

The Epistle to the Romans by FRANZ J. LEENHARDT. The World Publishing Co. 1965. 389 pp. $6.00.

Following in a great tradition from Augustine to theologians of our own day, Professor Leenhardt of the University of Geneva seeks to interpret the mind and heart of Paul as they are revealed in the great masterpiece —the Letter to the Romans. In a verse by verse analysis, the author answers such questions as: Why did Paul write Romans? Who are the people of God? What is life in Christ? What is the meaning of the cross, faith, grace, righteousness? What is the significance of Christ's resurrection?

Professional Counseling on Human Behavior: Its Principles and Practices by DOUGLASS W. ORR. M.D. Franklin Watts, Inc. 1965. 240 pp. $5.95.

People with personal problems turn to clergymen, physicians (over 70 percent go initially to clergymen or family doctors), psychologists, marriage counselors, social workers, lawyers, teachers, and others. Writing as a psychoanalyst, Dr. Orr seeks to help all who counsel. "Granting differences in training, in skills, and in the diversity of professional lives apart from counseling, everyone who counsels has very much in common." The person who comes for guidance on specific matters may reveal deeper and more pervasive problems. From practice not mere theory, Dr. Orr counsels in depth with those who counsel.

Building a Successful Marriage by JUDSON T. LANDIS and MARY G. LANDIS. Prentice-Hall, Inc. 1963. 557 pp. $11.00.

In one year in America more than

3,000,000 persons will marry. And there will be 1,000 divorces daily. How do persons achieve a successful marriage? It's a big question with which these authors deal—a husband and wife team; but the authors are not pessimistic. "Almost all people who want to achieve success in marriage can do so if they are prepared for their task." In this popular best-seller for many years, the authors counsel those getting ready for marriage and those already married on an amazingly large number of problems.

How Many More Victims? by GLADYS DENNY SHULTZ. Lippincott. 1965. 363 pp. $6.95.

A clear, comprehensive and alarming report on the handling of sex crimes throughout our whole judicial and corrective system. The author points up what is being done to solve this problem in the most enlightened states.

Changing the Lawbreaker by DON C. GIBBONS. Prentice-Hall. 1965. 306 pp. $9.25.

This book has been likened to a medical handbook which identifies various forms of "illness" along with their varied "cures." The author asks and seeks to answer (in a scientific way) such questions as: Are we handling the criminal the right way? What causes people to violate the law? How can we repress the lawbreaker?

The Long Fuse by LAURENCE LAFORTE. Lippincott. 1965. 282 pp. $4.50.

There is a new interest in World War I. This book emphasizes two important facts about that war. First, that when statesmen and peoples undertook actions they knew might lead to war, they did not foresee the catastrophe that the war became. Indeed, they expected a quick and limited war. Second, the action that did lead to war was the threat to the integrity of Austria-Hungary posed by Serbia and Serb nationalism.

Addresses of Publishers

ABINGDON PRESS, 201 Eighth Ave., S., Nashville, Tenn. 37203.
AUGSBURG PUBLISHING HOUSE, 426 S. 5th St., Minneapolis 15, Minn.
BAYLOR UNIVERSITY PRESS, Box 6325, Waco, Texas 76706.
BEACON PRESS, 25 Beacon St., Boston 8, Mass.
BETHANY PRESS, Box 179, St. Louis, Mo. 63166.
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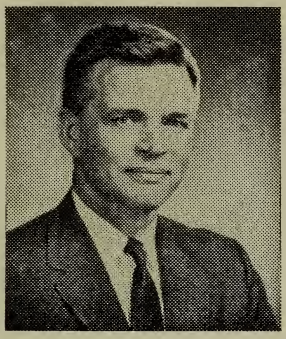

Executive Staff, The General Commission on Chaplains and Armed Forces Personnel

Left: The Rev. A. Ray Appelquist, Executive Secretary
Right: The Rev. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel

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Christmas Greetings

from our home to our friends everywhere—
The Executive Secretary and Staff of the
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